


REPORT

OF

The American Marathi Mission

1906. 

EDITED BY
MISS MOULTON.



Boona :

PRINTED BY THE SCOTTISH MISSION INDUSTRIES COMPANY, LIMITED.

1907.

“ But when he saw the multitudes, he was moved with compassion....Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.”

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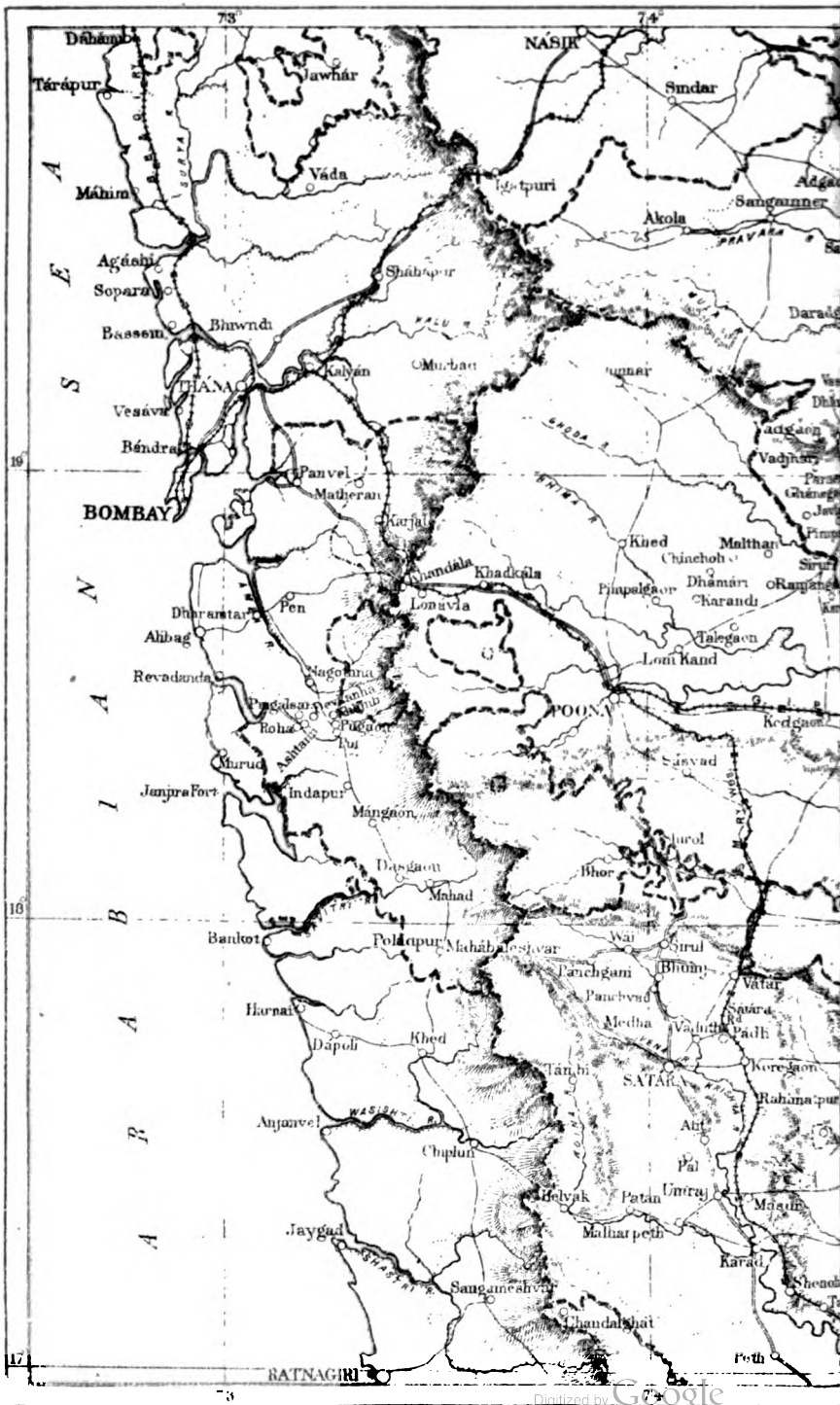
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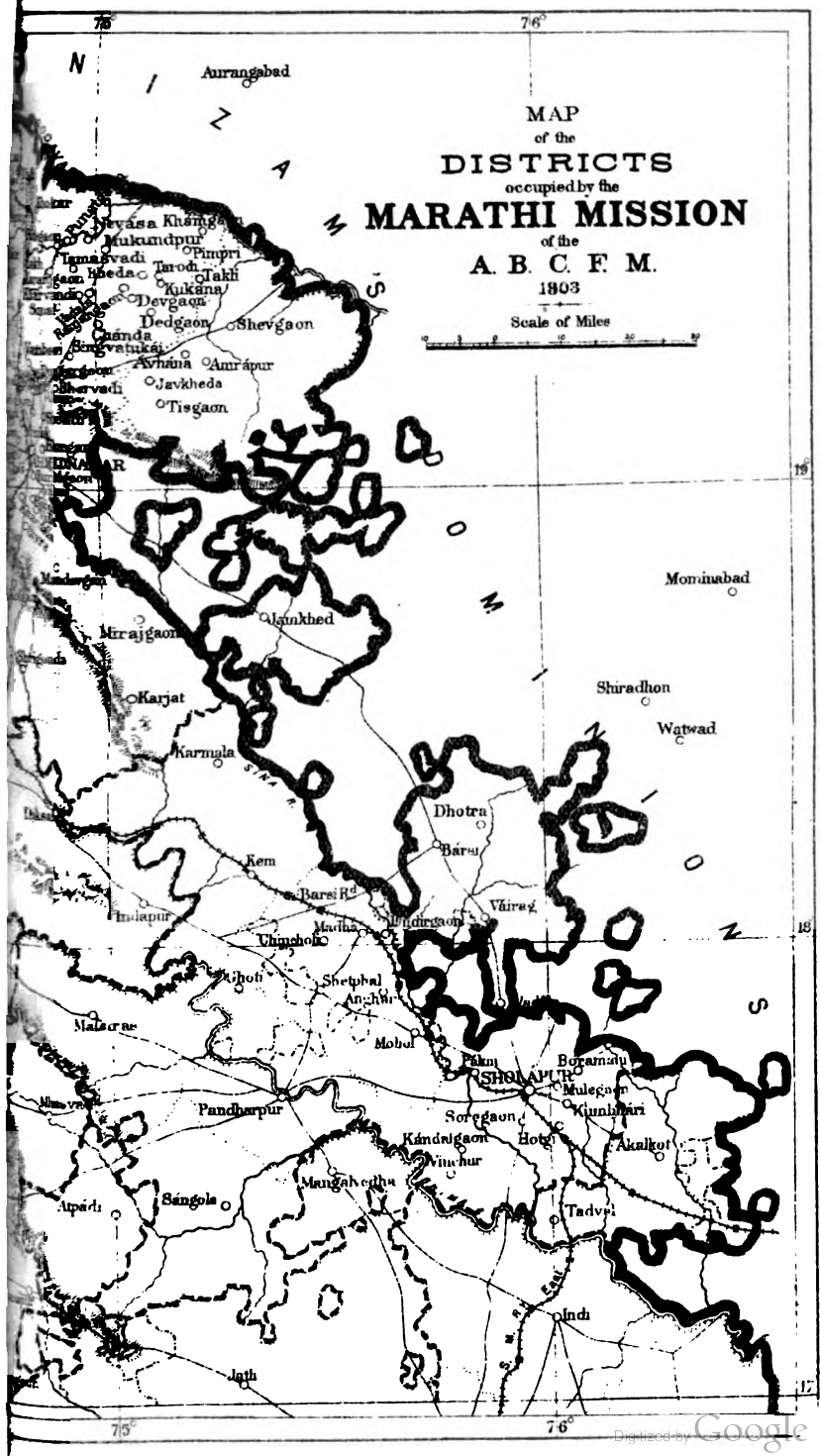
Principal Work and Addresses of Missionaries.

MISSIONARY.	WORK.	ADDRESS.
Rev. J. E. Abbott, D.D....	Bible Revision ...	Tardeo, Bombay.
Mrs. J. E. Abbott ...	Supt. Little Boys' Home; Seven Roads Girls' School; McKinley Boys' School.	" "
Rev. W. O. Ballantine, M.A., M.D.	Charge Rahuri Field ...	Rahuri.
Mrs. W. O. Ballantine...	Charge Girl's School and Biblewomen.	"
Lester H. Beals, B.A., M.D.	Medical Work ...	Ahmednagar.
Mrs. L. H. Beals, B.A., M.D.	.....	"
Miss Emily R. Bissell ..	Editor "Balbodhmewa,"; Charge Three Hindu Girls' Schools; some Industrial Workers; Biblewomen.	"
Rev. H. G. Bissell, B.D....	On furlough ...	South Haven, Mich., U.S.A.
Mrs. H. G. Bissell, B.L. ..	On furlough ...	" "
Rev. H. J. Bruce, B.A. ...	Charge of Satara field ...	Satara.
Mrs. H. J. Bruce ...	Charge Biblewomen and Station School.	"
Rev. A. H. Clark, M.A., B.D.	Charge of Boys' School...	Vadala via Vam- bori.
Mrs. A. H. Clark, B.A. ...	.....	" "
Rev. Edward Fairbank, M.A.	Charge of Vadala field ...	" "
Mrs. Edward Fairbank ..	Charge of Biblewomen, Girls' School and Lace School.	" "
Rev. Henry Fairbank, B.A., B.D.	Principal Normal School; Teacher in High School	Ahmednagar.
Miss Esther B. Fowler ..	Principal Woronoco Girls' School.	Sholapur.
Miss Edith Gates, B.A. ...	Associate Principal Girls' Boarding and Day School.	Ahmednagar.
Rev. L. S. Gates, B.A. ...	Charge Sholapur District; Evangelistic Work in City.	Sholapur.
Mrs. L. S. Gates ...	Charge of Biblewomen and Primary School.	"
Miss Jean P. Gordon ...	Principal Girls' Boarding - and Day School.	Ahmednagar.
Miss Louisa H. R. Grieve, M.D.	Medical Work ...	Satara.
Mrs. C. Harding ...	.....	Ahmednagar.

vi PRINCIPAL WORK AND ADDRESSES OF MISSIONARIES.

Mrs. G. W. Harding, B.A.	Industrial Work and Hindu School.	Sholapur.
Miss Mary B. Harding...	Charge of Josephine Kindergarten.	"
Rev. William Hazen, M.A.	Principal Boy's Boarding and Industrial Schools, Mission Secretary; Editor "Dnyanodaya."	"
Mrs. William Hazen ...	.....	Sholapur.
Rev. E. S. Hume, M.A. ...	On Furlough ...	New Haven, Conn, U.S.A.
Mrs. E. S. Hume ...	On Furlough ...	" "
Rev. R. A. Hume, D.D. ...	Charge Parner and Kolgaon Districts, Principal Theological Seminary, General Work Ahmednagar City.	Ahmednagar.
Mrs. R. A. Hume ...	Charge of Chapin Home and Alice House; Work for Christian Women.	"
Miss Ruth P. Hume, B.A., M.D.	Medical Work ...	"
Rev. B. K. Hunsberger, B.A., B.D.	Principal High School...	Byculla, Bombay.
Mrs. B. K. Hunsberger, B.A., B.D.	Charge of Bowker Hall; Superintendent School of Arts and Crafts.	" "
Rev. Theodore S. Lee, B.A.	Charge Preachers, Bible Women and Schools.	Wai, Satara Dist.
Mrs. Theodore S. Lee, B.A.		
Miss Anna L. Millard ...	Charge Blind School and Three Hindu Schools.	Byculla, Bombay.
Miss Mary E. Moulton, B.L.	Charge Jeur District ...	Ahmednagar.
Miss Belle Nugent ...	On Furlough ...	
Merrill A. Peacock, B.A. .	Mission Treasurer, Manager "Dnyanodaya" and "Balbodhmewa."	Sholapur. .
Mrs. M. A. Peacock ...	.....	"
Mrs. J. W. Sibley ...	Charge Bible women, Orphanage, Village Schools and Widows' Home.	Wai, Satara Dist.
Rev. James Smith, B.A. .	Principal Mission High School.	Ahmednagar.
Mrs. James Smith ...	Charge Boarding Dept.'s High School and Orphanage; and Primary School for Boys.	"
Miss M. Eleanor Stephenson, B.A., M.D.	Medical Work ...	"
Mrs. R. Winsor ...	Charge of Sirur Field ...	Sirur, Poona Dist





75°

76°

N

Aurangabad

MAP
of the
DISTRICTS
occupied by the
MARATHI MISSION
of the
A. B. C. F. M.
1903

Scale of Miles



15

16

17

75°

76°

Report of the American Marathi Mission FOR 1906.

THIS has been a year of strenuous work, together with sifting and heart searching. The first is necessary when such a large and varied work is carried on by the 44 missionaries on the field. The two latter are also necessary if the work is to be the most effective.

Probably our most memorable Mission Meeting of recent years was the one held in May, when after two days of earnest prayer and conference, the work of the Mission was gone over item by item, telling exactly what it was, its cost, sources of income, how and to what extent superintended, the aim and hope concerning each department of work, and what part, if any, could be cut off. These questions were called forth by a letter from the American Board asking which alternative we would choose for the work—men or money. Carefully, prayerfully, without prejudice was the work done, and the following is part of the answer sent home :—

“None of our stations can be combined. We should not be compelled to close any. With justice to conserving the fruits of past efforts, or to entering into present opportunities which others cannot improve, we cannot accept the alternative of less money or fewer missionaries. We most earnestly ask for more money and more missionaries. . . . To particularize a few of our most urgent immediate needs, we would specify: for Bombay a kindergartener and an additional family; for Sirur an ordained missionary family; for Satara an additional family and one or two ladies; for Wai a married medical missionary; for Rahuri an additional family; for Ahmednagar an expert in modern pedagogy, ordained if possible—to be at the head of a re-organized Normal School for training teachers of both sexes; and two trained ladies, qualified for positions in the large Girls' School and the Bible Woman's Training School. This is the minimum which

we can indicate for partially meeting our present urgent needs. For such a speedy reenforcement we make a most earnest appeal.

"When the Student Volunteer Movement is inspiring many thousands of the finest young men and women to devote themselves to foreign missionary service, and when God is committing great wealth to the Congregational churches, . . . we appeal for an early reenforcement of at least ten additional workers to this fruitful and overworked Mission."

It is one hundred years since five young men of Williams College met under a haystack at Williamstown, Mass., and prayed for the progress of the kingdom of God in the world. At the "Haystack Centennial Meeting" held there this year, this message was received from the Marathi Mission:—"We can and we will, if you will what you can to make India Christ's." From our Indian Christians was the message:—"Because they willed what they could, we are Christ's men. By God's love, we will what we can to make Hindu land Christ's land."

In some respects we are standing at a parting of ways. A forward step means an advance for the cause of Christ in this land. A backward step means giving up results which are the work of nearly a hundred years. Which shall it be ?

Following this is a review of the last twenty-five years work in the Mission. In it mention is made of the increase of our institutional work and in the work for Christians. There has not been a corresponding increase of missionaries. To quote from a second letter sent by the Mission to the Prudential Committee:—"Almost every department in every station is developing so rapidly that it needs more and more missionary supervision. In consequence (of insufficient missionaries) the superintendence of large and fruitful Districts, with scores of churches, schools, agents etc., is very inadequately attended to. . . . Is it fair to the present staff of missionaries to subject them to their present strain? Is it right to let doors which have been opened and which are inviting to remain unentered? Must we say that we should no longer try to open any new doors?"

GENERAL REVIEW AND PERSONAL NOTES.

At the close of 1906 there are 42 missionaries on the field and 4 on furlough. Of the 42 one is not responsible for any active work and two are engaged in secular work. There are four who are working in connection with our Mission, but who are not members of it. There are 8 stations and 132 outstations in which work is carried on. 534 Indian Christian workers are associated with the Mission.



Mrs. Bissell at her writing table.

There are 55 churches and 29 pastors. There are 183 schools with 7167 pupils, and 175 Sunday Schools with 8089 pupils. During the year there were 260 children baptized. Of the 545 received on profession into the church, 334 were from the schools. The contributions to the church amounted to Rs. 7356-5-3. In the Christian community there are 6618 communicants, 4457 baptized children and 1987 catechumens, a total of 13,062.

Never of recent years has there been so much of illness in our Mission circle as in 1906. In all but one station of our Mission has there been some serious illness. It is with deep gratitude that we recognize that mercy and goodness has followed us all the days of the year, with those who remain as well as with the two who were taken home. It is not easy to record the death of these two. Both were dearly loved by all who knew them, and the lives of their associates are richer for knowing them. Mrs. Bissell spent 54 years in ceaseless work for India, and after nearly a year of suffering went to her reward on April 21st. The following is part of the minute passed by the Mission :—

“We would bow in humble submission to the will of Him who we know makes no mistakes, but doeth all things well, praising Him that Mrs. Bissell was permitted to labour for India's welfare through the long period of nearly fifty-five years. We praise Him for her earnest and consecrated life ; for the health and strength of body and mind which enabled her to enter into labours more abundant ; for the wisdom and tact with which she met her Indian brothers and sisters, and by which she won so many of them to the eternal life ; for the wise counsels she was able to give, not only to the lowliest of our Christian people, but also on difficult questions in the conferences of the Mission ; and for her literary work which she did in the preparation of books and many sweet Marathi hymns which will long endure as a memorial of her. We pray that the legacy of her life and example may make us and our churches richer in those graces which were so beautifully exemplified in her long and useful life.”

In 1882 Miss Ruby Harding came out to our Mission, and soon entered upon the work of the Girls' Boarding School in Ahmednagar. After three years of enthusiastic work there, she was married to Rev. Henry Fairbank. Together they went to Vadala, where with the same enthusiasm, clear sighted vision, and love of the work and people, her life was lived. Mrs. Fairbank believed thoroughly that by love and by sympathy with the people could they best be won to Christ and to the fullness of life in Him. All through her life there, and later in Rahuri, Satara and Ahmednagar, was this personal contact with the people prominent. Her last days were full of suffering from which she was released on December 24th. One who knew her well writes of her “leaving behind the memory and inspiration of her sweet

unselfish spirit. In spite of weakness and pain the Biblewomen and those of the Bible Training class were up to the last the subject of her prayerful interest and care. The work and its needs were very much on her heart. She felt the great necessity of having some lady sent out who would make the work of the Biblewomen and the Training class her special care."

Three homes have been gladdened by little ones this year.

Eldred Giles was born to Mr. and Mrs. M. A. Peacock on May 28th.

Albert Tyler was born to Dr. and Mrs. L. H. Beals on October 14th.

Grace was born to Rev. and Mrs. T. S. Lee on October 24th.

There has been one marriage to record.

On July 25th at Sholapur, Miss Sarah P. Judson to Rev. Henry A. Kernen of the Presbyterian Board of Missions. For nearly two years Miss Judson was connected with our Mission and worked in the Kindergarten in Sholapur. The Presbyterian Mission is to be congratulated in thus securing one so capable in this work.

On May 25th Rev. James Smith returned after a six months absence in England and America, where he had gone to get rid of persistent attacks of malaria.

Mrs. C. Harding and her daughter Miss Mary B. Harding, together with Miss Esther B. Fowler, landed in Bombay on November 15th. Miss Fowler and Miss Harding returned to their former work in Sholapur. Mrs. Harding went to Ahmednagar where she will make her home with Mr. and Mrs. D. C. Churchill.

We have been glad to welcome an unusually large number of visitors this year. It is always a joy to meet those who are interested in the work. They often bring encouragement and cheer.

Hon. Wm. Bryan visited our Bombay work and lectured in the Town Hall on March 27th. The two Japanese delegates, Rev. Tasuka Harada and Dr. Sakunashin Matoda were in Bombay April 4-6. Mrs. Brace Freer from the "Christian Herald" visited both orphans and work in various stations. Rev. Chas. Cuthbert Hall and family have again been in India this year, where he has delivered a second series of lectures on the Haskell foundation. He very kindly gave his first lecture in India to an Ahmednagar audience on October 4th. Just at the close of the year, December 28th, there arrived in Bombay two of the Secretaries of the Board, Rev. C. C. Creegan, D.D., and Rev. A. N. Hitchcock, Ph.D., who came to see something of our Mission work.

On September 22nd Mrs. Edward Fairbank's mother, Mrs. Caskey, sailed for America. Mrs. Caskey had been out a little over a year and had been a most enthusiastic lover of India. Her visit was a pleasure to many besides her daughter.

TWENTY-FIVE YEARS OF THE AMERICAN MARATHI MISSION, 1881 to 1906.

"In 1906 one session of the annual meetings of the Christians of the Marathi Mission was given up to a consideration of the 25 years that had elapsed since the jubilee meetings in 1881. The one fact that stood out clear and strong was the fact of *growth* during these twenty-five years.

First there has been a growth in numbers. The statistics given below have reference to the Ahmednagar District, and also to the whole Mission. First are given the statistics of the Churches and Evangelistic force.

	<i>Ahmednagar</i>	<i>Whole Mission</i>	<i>Ahmednagar</i>	<i>Whole Mission</i>
	1881	1881	1906	1906
Churches	17	24	41	59
Pastors	11	14	24	29
Communicants	1052	1381	4484	6687
Whole Community	1945	2485	10,142	13,602
Preachers	33	53	27	55
Biblewomen	12	21	40	99

The only item in this list that has not become very much larger is the item of preachers. The first workers were largely preachers as were the missionaries themselves. They were in the habit of preaching daily, and of going on long tours in their Districts preaching. But the Christian community has grown so large, and there are now so many schools, that the missionary has little time for preaching himself; and he spends so much time and strength on schools or in meeting the Christian people who come and see him, that he has not the time to superintend preachers, nor the money to spend on their support. It is also to be borne in mind that the ordained pastors of the Churches are now doing some of the work that the old-time preachers used to do.

The list of schools and scholars.

	<i>Ahmednagar</i>	<i>Whole Mission</i>	<i>Ahmednagar</i>	<i>Whole Mission</i>
	1881	1881	1906	1906
Schools	50	78	64	186
Scholars	964	1531	4010	7243
Teachers—men	49	80	150	251
" women	7	14	34	90
Hindu Teachers, (all men)	0	0	27	54

The statistics do not give the full idea of the growth of the educational work in the Mission. They simply indicate the numbers.

Christian schools have become popular even among non-Christians. Twenty-five years ago there were almost no schools away from that quarter of the village, where our Christians dwelt, in the outskirts of the the town, *among the outcasts*. Now there are many schools in the heart of the towns, and these are attended by the children of those who consider themselves to be of good caste.

Work among the women has so increased that it should be spoken of separately. The statistics here given are included in those given above.

	<i>Ahmednagar</i>	<i>Whole Mission</i>	<i>Ahmednagar</i>	<i>Whole Mission</i>
	1881	1881	1906	1906
Bible women	12	21	40	99
Christian Girls in				
Schools	189	255	1156	1819
Total No.				
Girls in Schools	(no statistics).		1495	2676

It is interesting in this connection to see the growth in numbers of the ladies working in connection with the Mission. In 1881 there were 12 men and 9 ladies connected with the Mission. At this time there was only one unmarried lady Missionary. Of these 2 men and 3 ladies were in America on furlough. In 1906 there were 18 men and 34 ladies connected with the Mission. The list includes 17 wives, 4 widows, and 13 unmarried ladies. Of these 2 men and 2 ladies are on furlough. The impulse given by these ladies to the work among the women has been very great. The Girls' School at Ahmednagar last year had an attendance of 516. 25 years ago it was difficult to find girls in the outside village schools, but now there are few schools where there are not some girls, and in some schools girls form a large proportion of the scholars.

Furthermore we see great changes in the character of the schools, and in the instruction given. In 1881 the Ahmednagar Girls' School was the one large institution in the Mission. Now there are High Schools in Ahmednagar and Bombay and large schools at each of the stations in the Mission. In 1881 English was taught in two schools in the Mission, and that on a very small scale. These two schools were the Christian School in Bombay, and the Ahmednagar Girls' School. This teaching of English was started with some forebodings, for the Deputation of 1854 had stopped the instruction formerly given in English, and schools in the various stations of the Mission had been content to teach three or four primary Marathi standards, and then to send their boys and girls to Nagar, for a longer or shorter period. The Ahmednagar High School was started in 1882 and has since grown to large proportions. The Bombay School has also grown very largely. Both of these schools teach up through the seventh Anglo-Vernacular

standard, from which pupils pass to college. Both teach boys and girls, though the Bombay School is more distinctly co-educational in character. The Girl's School in Ahmednagar also teaches English through the fifth standard. In every station of the Mission there is English taught now. Most of these station schools teach three standards. There are a number of Christians who are B.A.'s. One is a Mamlatdar, a most important and honorable office under Government. Others are lawyers, contractors, hospital assistants, &c.

There has also been a corresponding development of industrial education. The teaching of industries was started by Mr. Winsor in Satara in 1874, but there has been a tremendous development of this department of education during the last ten years. We are coming to see that it is no small task to which we have set ourselves. Mr. Winsor's work has been developed into a large school, now situated at Sirur. In Ahmednagar there is the great school in connection with the High School. In Sholapur also there is a school for teaching industries, and in other stations the idea is taken up as far as may be. The industries taught are carpentry, blacksmithing to a small extent, fitting, the making of pile rugs, known popularly as Persian rugs, hand-weaving, lace-making, rope-making, and farming.

Another department of work which has been developed so much during the last 25 years that it is almost a new branch, is the medical work. From the first medicine has been given by many missionaries, and even by those who came most thoroughly qualified as physicians from America, but it has been done as something in connection with other work. The doctor had his District for general work, or the general missionary had his medicines. Recently the physician has set himself to his work of healing the bodies of men as his main business. There is always Christian preaching as an aid to the physician, but his main business is to be as perfect and capable a doctor as possible. This ideal has resulted in one fine hospital for women and children at Ahmednagar. The influence of the men and women who have attended the sick and suffering in different parts of our Mission has no limits to its sphere. One great result of the medical work is the large number of men and women who are being trained as assistants in the hospitals and dispensaries of the Mission.

Growth is further indicated by the fact that whereas formerly conversions were largely from among the Mahars, now many Christians have come from among the Mangs and Bheels. As Hindus, Mangs are lower in the social scale than the Mahars, and it has been a difficult thing for the Christians who came out from the Mahar caste to acknowledge that the Mangs had as good a right as themselves in the Christian church, and among the rank and file of the Christians there

is a good deal of caste feeling still. But it is something to feel that they are being taken into the Churches in increasing numbers, and that it is acknowledged by all that they have rights, just the same as other castes, who consider themselves higher in the social scale.

It is in order to give in brief some of the causes that have brought about this growth. The first cause most surely is the blessing of God on steady faithful work done for so many years in the Districts connected with the Mission. The second is the removal of prejudice and the formation of a spirit of friendliness. The preparatory work of the years preceeding 1881 is seen in the numbers that have come during the last 25 years. It is also true in India that caste, while it hinders at first, is a help when once entrance into any particular caste has been effected. The numbers of people who are now identified with the American Marathi Mission are largely of two castes, and these will be influenced still more powerfully in the future, because so many of them have already been enrolled as followers of Christ. Another reason for the growth is the great famine of 1900-1901. There is no doubt that the charity given during those years brought men and women to ask for baptism. Missionaries were very careful in the matter of giving help and ordinarily did not baptize till after the famine was over, at a time when there was no aid being given. Still we may say that in a few cases men and women came into the church for the loaves and fishes. But the great mass of these people who came out during the famine received no financial support, but on the other hand are urged to give themselves for the support of the religion they have professed. As the days of the famine recede further into the past, and the people recover from the absolute poverty into which they were thrown by that terrible time of scarcity, they will give more than they have done yet." Rev. H. Fairbank's Report.

PLAN OF THE REPORT.

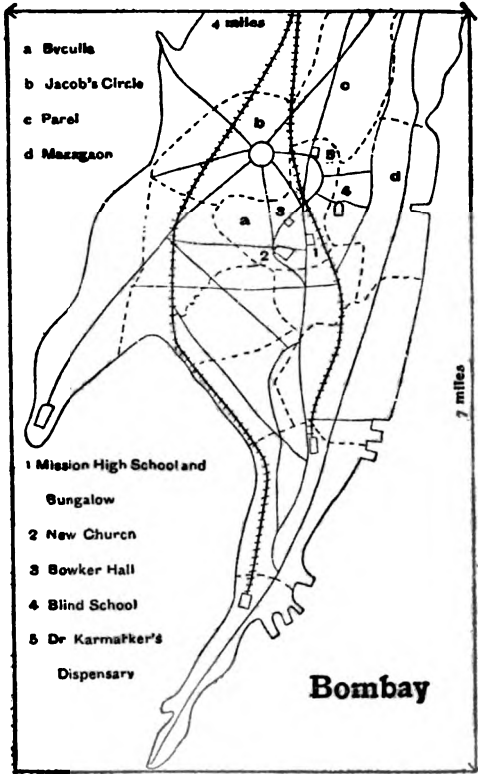
We have again given the reports of the year by stations, and each report as a whole. With each Station or District is given an outline map showing the places in which we have work. Every village where there is a school or a resident worker is represented by a dot. If there is an organized church, a circle is around the dot.

BOMBAY STATION.

The Missionaries stationed in Bombay in 1906 were :—Rev. J. E. Abbott, D.D., and Mrs. Abbott; Rev. and Mrs. B. K. Hunsberger; Mr. and Mrs. M.A. Peacock and Miss Millard. At the close of the year Mr. and Mrs. Peacock for health reasons were transferred to

Missionaries in
Bombay.

BOMBAY.



BOMBAY CITY:—Population 980,000.

Number of Churches - - 1	Number of Biblewomen - 3
" of Communicants - 352	" of Schools - - 10
" Rec'd on profession	" of Teachers - - 29
in 1906 - - 30	" of Christian Pupils - 264
Total Christian Community - 631	" of Non-Christian
Contributions for 1906 Rs. 1401	Pupils - - 337
= \$ 467'00	" of Sunday Schools - 10
Number of Pastors - - 1	" of S. S. Scholars - 707

Sholapur. Rev. S. V. Karmarkar is engaged in evangelistic work in Bombay and his wife, Dr. Gurubai Karmarkar, in medical work. Rev. Tukaram Nathoji is the pastor of the Church and Marathi editor of the *Dnyanodaya*.

Dr. Abbott reports: — "On the 10th of December 1905, the new Church building on New Nagpada Road was opened for the regular services of the Church. For

The Bombay Church.

the past year, therefore, the Church life has been in a new environment, which has proved a stimulus to greater activity and a fuller development of its possibilities. The service on the Sabbath has been very satisfactorily attended, and when the place of the Weekly Prayer Meeting was changed to the new Church building, the sudden increase in the number attending was a complete surprise. It has seemed best to divide the Sunday School so as to have the children of the large Boarding School meet in their own buildings, and the rest meet in the Church building. This arrangement has proved beneficial. The Christian Endeavour Society, the Dorcas Society and the Women's Prayer Meeting have all met with regularity.

An experiment has been tried this year, with a good degree of success, of carrying on a Young Men's Home under the management of a committee of

Young Men's Home.

the Christian young men of the Church and the Missionaries of the station. The young men, about twenty in number, who were gathered into the Home, were most of them in a desperate condition, having just left school, and being unable to earn their full support. The encouragement given to them in the Home has resulted in their finding employment, and earning a decent support. A few have even been able to marry. Another experiment was initiated at the end of the year, that of gathering all the homeless young men that could be found and giving them free rent for a time until gradually they are able to pay for the privilege. Nearly all those who during the past year have been in the Home, have been regular in Church attendance, and the majority have united with the Church.

By an arrangement of the British and Foreign Bible Society with the American Marathi Mission, Dr. Abbott has also this past year devoted half of his

Bible Revision.

time as a member of the committee revising the Marathi Bible. The New Testament has been completed and is being put through the press. The work of revising the Old Testament has been begun.

This weekly Anglo-Marathi paper has now entered upon its 65th year. Its English columns have been edited as usual by Dr. Abbott. Its value as an

The Dnyanodaya.

evangelistic agency has received many confirmations through letters



that its Hindu readers have sent in appreciation of its worth to them in opening to them a knowledge of Christianity.

This year has seen the transference of the District work in the Roha field to the United Free Church of Scotland Mission. For the last twenty five years our Mission has carried on work in that part of the Konkan, but insufficiency of missionary force has created the necessity of passing the work over to another Mission. The Leper Asylums at Poladpur and Pui are supported by the Mission to the Lepers in India and the East but the management has been in our hands. At the close of the year the management has been passed over to the United Free Church of Scotland. The number in these asylums has averaged about 200, of whom 137 are members of the Church.

Roha.

Under pressure of insufficient missionary force this distant station, of which much has been written in these reports, has been given up. The Christians have been very loyal to our Mission, and this action is a great grief and disappointment to them. Especially is this true of old blind Jaffer, their leader and pleader."

Lalltपुर.

The following work has been under MRS. ABBOTT'S care:—"This school is attended by little Hindu and Mohammedan boys living in the neighboring tenement houses of a thickly populated quarter of the city. An incident that happened during the year illustrates how even in this great city the people are bound by superstition. A rumor spread that in the building by Government of a bridge in the city, little children were required that they might be buried alive under the piers of the bridge to strengthen the foundations. Parents believing this ancient superstition and fearing lest their children might be kidnapped for the purpose refused to send them to school. The school is now recovering from the set back and we hope soon to have sixty names on the roll instead of forty as at present.

McKinley School.

During the year the teaching staff has been increased to four, thereby increasing the efficiency of the school. A

Seven Roads' Girls' School.

Sunday School is held weekly and is well attended. The children won a prize in the Bible examination conducted by the Sunday School Union of India.

All who have charge of large boarding schools know the difficulty of giving proper attention to the little boys.

Little Boys' Home.

When crowded in with big boys they are not under the best influences. To meet this difficulty all the boys under nine years of age have been removed from the boarding school and placed by themselves in a roomy bungalow and compound under the immedi-

ate care of Rev. and Mrs. John Malelu. Here they live as in a home, with all their special needs for health and morals carefully cared for. In the day school connected with the institution English is made a speciality. A speciality is also made of singing under the daily instruction of a professional teacher, and their progress in singing by note has been exceedingly satisfactory. The day school is also attended by little girls, making an attendance at the close of the year of 20 boys and 6 girls."

The following is MR. HUNSBERGER'S report:—"While the graduating class has been small, yet the two pupils,

The High School. a boy and a girl, who were permitted to appear at the matriculation examination were both successful. The Educational Inspector has noted the improvement in efficiency and methods of instruction and the Director of Public Instruction has especially praised the school. Much of the credit for the work of the High School is due to the faithful and painstaking work of the teachers, some of whom have been connected with the school for twenty years. The aim of the school being distinctly the training of character a unique method of securing manly independence has been adopted and been in successful operation during the year. The principle of this method is as follows:—A poor boy wishing to continue, or for the first time to enter the school, is given an opportunity of working at manual work for one year, for which he is paid wages according to the efficiency of his work. The wages are not paid in cash, but are credited to him, and out of these he purchases such necessities as the Principal of the school may approve. At the completion of the year of manual labor, he may attend the full course of studies for the period of years for which his savings are sufficient to cover his expense of food, clothing and books. When this is exhausted he must again take a year of manual or other labor assigned to him and earn his way for another period of study. The same arrangement is made possible for those desiring to attend college. Thus a poor boy can obtain a college education by earning his way with self respect and with the respect of others. Two young men are now in Wilson College, who have fully earned sufficient to pay all college expenses during the remaining year of their course.

In the annual Bible examination held by the India Christian Sunday School Union the silver medal for the best average in the middle division was won by a boy in the second standard of the High School.

This department has been very largely reduced in numbers by the natural elimination of many who entered the school during famine times. With the decrease in numbers there has come a corresponding rise in efficiency and improvement in equipment. While the boarding establish-

ments have been greatly reduced, there has been a considerable increase in the number of day or local pupils. During the latter part of the year the teaching staff has been thoroughly revised and the methods of teaching are now far better and much more in line with modern ideals of education.

The number of boys in Fiske Hall at the close of the year is 120.

Fiske Hall.

Their health has been excellent. The systematic manual work is now beginning to bear fruit in the form of sturdy strong boys with much more spirit and eagerness to do things both in school and at work. The older ones have made a beginning in self-government by organizing an association and taking charge of many minor matters of discipline and administration connected with the school."

MRS. HUNSBERGER reports:—"The number of girls in Bowker Hall at the end of the year was 128. During the

Bowker Hall.

past year a number of girls have left, several of whom have been married. The health has been very good which is largely due to the efficient care taken of the girls by our trained nurse, Subhaktibai. She with Mrs. Buell bears most of the burden of caring for the girls who live at Bowker Hall. A number of Hindu girls have been brought to us, one of whom was begging on the streets, and another was sent to us from the Police Court, where she had been taken on a charge of petty theft. We found that she was starving and had stolen food. Since entering school, she has been one of the happiest children there.

This name was adopted by a committee of ladies in New York city for the Industrial school they are supporting in Bombay. Ladies of the different Missionary Societies in Bombay form a local committee.

Mrs. Hunsberger has direct charge of this work, which is being carried on in Farnam Hall. The local committee meets monthly to decide on matters relating to the work. A class was started in June with three girls, who lived at Bowker Hall, and spent their days in learning different kinds of sewing. A graded course was outlined, for each grade of which a certificate was given, stating that the pupil had passed in that grade. Later, a class was started for outside women, both Christian and non-Christian, who are doing the same kind of embroidery that was taught under Miss Abbott's supervision. There are six women in this class, and five girls in Bowker Hall are being trained at present in this special work. Scholarships are sent from America for these pupils, and are open to girls or women from any denomination. The special aim of this school, and of the ladies who support it, is to train girls and women to be self-supporting, to work with their hands in a

Christian school where their spiritual needs will not be neglected and their physical needs will be supplied."

Report of Miss MILLARD :—"At the close of the year there are 30 boys and 20 girls in this institution. The

The School for the Blind.

year has been saddened by several deaths. The children are making remarkable progress, and visitors are greatly struck with the ease with which these sightless children can substitute their fingers for their eyes, and read both Marathi and English more readily than the seeing child of the same age.

With the assistance of a friend in England the school has commenced the publication of books in Marathi Oriental Braille. The Gospel of Mark was first put into Braille by the use of the Hall Braille writer and sent to London for publication by the British and Foreign Bible Society. After repeated corrections by us, fifty copies have been received. This is but the beginning of further endeavor to enlarge the number of books and scripture portions in the Marathi Oriental Braille.

Aside from the value of this institution to the children themselves in giving them a happy life, and a promise of usefulness, it may be regarded as a most important witness to the value of the Gospel of Christ in this Indian city. Such philanthropic institutions touch a tender cord of feeling in Hindus, Mohammedans, Parsees and other non-Christians, and not only are they moved to help by generous gifts, but they cannot restrain sincere exclamations of praise for the religion that cares for these helpless ones.

The Parel Girls School has been in existence for about twenty years.

Primary Schools.

There are usually from seventy to eighty girls on the roll and the Government standard of education is followed together with the regular teaching of the Bible.

The Burnell School is similar though not so large. Two of its pupils have recently passed up into our Christian Mission School.

The Poor House School is made up of the little children of its poor, lame and blind inmates, who would otherwise learn nothing better than to beg a living on the streets. Sunday services are also regularly held to which the adults as well as the children are attracted."

During 1906 Mr. Karmarkar attended the Executive Committee Meeting of the United Society of Christian Endeavor in India, Burma and Ceylon, which was held at Rangoon, Burma, and was much impressed by the progress in self support of the Karen Christians. He reports on his work as follows :—

"During the year four months were spent in tent work among the educated classes. These meetings were well attended. "Why is Jesus Christ the only Saviour" is often asked the preachers. The Gospel addresses delivered

here daily are enlightening them more and more on the life and work of Jesus Christ. Mrs. Karmarkar has taken a deep interest in this work and has presided at the organ almost daily. The young men often request us to sing such English hymns as "Sing them over again to me," "Yield not to temptation," "The mistakes of my life have been many," "The Great Physician now is near," and "Safe in the arms of Jesus." During the year more than a dozen inquirers came to the house to converse on Christianity.

During the monsoon, on Sundays I have regularly conducted evangelistic services in the Coorla and Bandora Schools. These meetings were well attended by mill-hands and other poor class people.

The Attitude of the Illiterate Classes.

These are saturated with the idea of re-births and the final union with the Divine Being. This Vedantic concept, although hazily understood by these illiterate people, yet is held tenaciously. The fear of sin neither troubles them nor their educated brethren. The incubus of re-birth haunts their minds and leads them to take shelter under Vedantic philosophy.

On Easter Monday we had a large Sunday School Mela, the first of its kind, in our Church compound, where Christian and non-Christian children from most of the city Sunday Schools gathered. Many

Sunday School Mela.

members of our Church and Mission Sunday School took the prizes in essay writing on the various phases of the life of Christ. Mrs. Procter, the wife of the Hon. H. E. E. Procter, kindly distributed the prizes, and the Rev. R. Burgess, of the I. S. S. Union of India, Burma and Ceylon, gave a forcible and very instructive address on the Lord's Prayer."

Dr. Gurubai Karmarkar had five months leave of absence during the year in which she attended the Y.W.C.A. convention in Paris as a delegate from India. Afterwards she went to London where at the Royal Free and the New Hospital for Women she took up some studies and attended classes. After an inspiring time at the Keswick convention she returned to her work. She writes :—

"It was very pleasant to note on my arrival from Europe that most of my old patients were waiting for me, besides a Brahman lady having come from a distance of nearly five hundred miles for treatment. Another Brahman lady followed her from another place of equal distance. The latter is learning to read Marathi while waiting for her turn in the dispensary, and the former is reading Pilgrim's Progress there. The Christian warfare is entirely a new thing to her. Her farewell remarks to me, while she prostrated herself at my feet were, "I have learned great lessons on the practical side of your religion. Often I came here in a temper on account of something that had gone wrong and as soon as I came in

contact with you a great calm came upon me as if by magic. My mother died when I was but a little child. I have no sister, but since I have met you, you have become both mother and sister to me. Your religion is fascinating. I see that it meets the human needs."

My Biblewoman often visits in the dispensary and speaks to the women gathered there. Several of my patients have invited her to their homes where she can talk to larger audiences of women. A visit of condolence here, a visit of help there, and advice given in the third place, gives her a welcome wherever she goes.

Mr. Karmarkar has often the chance of entertaining the male relations of my patients that come with them. Usually the conversation leads to religion and quite a discussion follows."

AHMEDNAGAR CITY.

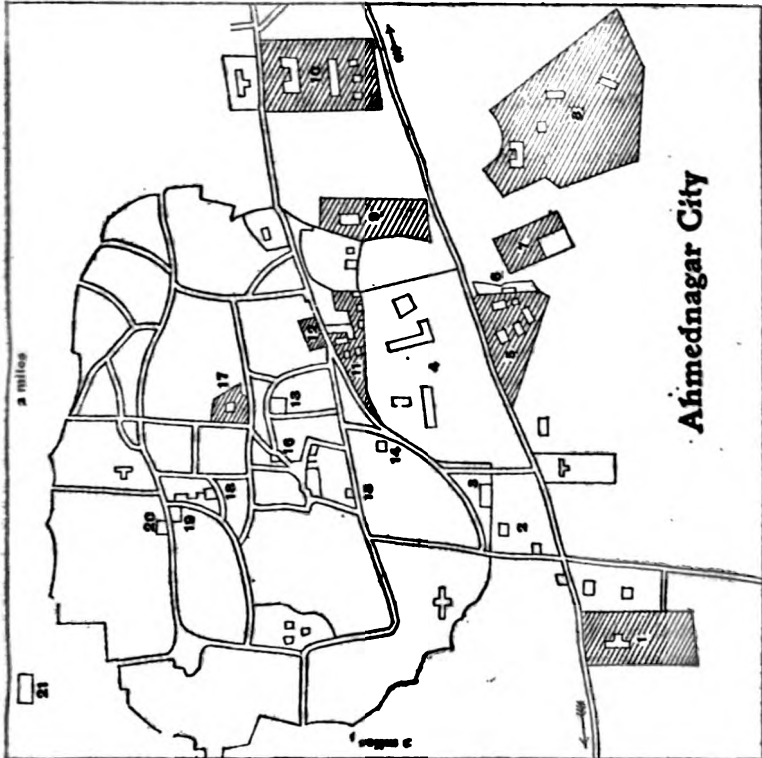
The Missionaries stationed in Ahmednagar are Rev. R. A. Hume, D.D., and Mrs. Hume, Rev. James Smith and Mrs. Smith, Rev. Henry Fairbank, L. H. Beals, M.D., and Mrs. Beals, Miss Bissell, Miss Gordon, Miss Moulton, Miss Ruth Hume, M.D., Miss Gates, Miss Stephenson, M.D., Mr. and Mrs. D. C. Churchill, and Miss Campbell. Miss Nugent left on furlough early in 1907. Mr. Caleb Veal is Superintendent of the Workshops in the Sir D. M. Petit School, and Mrs. Wagentreiber has charge of the Lace Class in the Girl's School. Rev. Sawlaramaji Salve is pastor of the First Church and Rev. Prasadrao Makasare is acting pastor of the Second Church.

DR. HUME writes:—"For three years before 1906 the Ahmednagar

The Theological Seminary.

Divinity School was not in Session; one year because it did not seem wise to start a new class since I was soon to go on furlough, and then for two years because I was out of India during the usual term times of those years. But in 1906 a large class of twenty students was formed. As usual, the considerations which influenced the choosing of these men were, that they had been faithful and successful in Christian work; that they had the spirit and capacity to become successful Christian leaders in the Church and community; and that they gave promise of decidedly profiting by a course of theological training. In Mr. Bissell's absence on furlough the instructors were only the Rev. N. V. Tilak and myself. My subjects were (1) "The Christian Interpretation of Life," which, while doctrinal, was an effort to give men who are to be Christian leaders a fresh and inspiring standpoint and the habit of giving all phases of life Christian interpretation; (2) "The Life of Christ," in which I tried to make the main

- 1 Barton Hall
- 2 Malivada Girls' School
- 3 Williams House
- 4 Normal School and Bungalow
- 5 Mission House, Chapin House, and Alida House
- 6 Dr. Best's Ward
- 7 Mr. Churchill's Workshop and Rug Factory
- 8 Mission House and High School Dornbory
- 9 Mission House and Bible Women's Training Home
- 10 Women's Hospital
- 11 Mission House, Old 1st Church, Girls' School
- 12 Mission House
- 13 New 1st Church
- 14 Theological Seminary
- 15 Juna Bazaar Girls' School
- 16 Dr. Best's Dispensary
- 17 Mission High School
- 18 Dr. Ruth Mum's Dispensary
- 19 2nd Church
- 20 Salivada Girls' School
- 21 Malagon School



AHMEDNAGAR CITY:— Population 38,000

Number of Churches - - -	2	Number of Preachers - - -	4
" " Communicants - -	1061	" " Biblewomen - - -	16
" " Rec'd on profession		" " Schools - - -	17
in 1906 - - -	126	" " Teachers - - -	70
Total Christian Community -	1463	" " Christian Pupils - -	1072
Contributions for 1906 Rs.	1346-15-3	" " Non-Christian Pupils -	848
	= \$449.00	" " Sunday Schools - -	11
Number of Pastors - - -	2	" " S. S. Scholars - - -	

incidents and experiences of the Lord Jesus Christ as vivid and suggestive as possible ; and (3) "Homiletics," i.e., an effort to help the students to form wise habits in the preparation and delivery of sermons, and in the conduct of public worship. Mr. Tlak's subjects were, (1) Church History ; (2) A Comparison of the Christian, Hindu and Mohanmedan religions, and showing how to present truth to the followers of those religions ; (3) Some suggestions about the use of the Marathi language. The class had four exercises daily, and some of them did a good deal of Christian work. All the students were very earnest and faithful in improving their opportunities, and both instructors and students felt that the term had been a profitable one.

One of the most important events in the life of this Mission in 1906

was the completion and dedication of a noble church edifice in Ahmednagar. In every religion the place of worship is one of the most important instruments in enabling that religion to retain its hold on its followers. In this Mission the character of its Christian community has suffered for lack of dignified and beautiful places of worship. The habit of constantly criticizing Hinduism and Islam for their defects and weakness has lessened the great virtue of reverence. The use of places of worship for many miscellaneous purposes has had the same injurious effect. The edifice of the First Church Ahmednagar has been rather unattractive, unsatisfactorily ventilated, and for lack of other accommodation has for many years been used for examinations and all manner of purposes. Also in size it has been so inadequate that the Sunday School of the Church has had to meet in three sections at different times and in two places ; and the afternoon service of worship has been conducted in four sections at different times and places. At last a noble edifice, which can seat 1200 in its main apartment, and which has four smaller rooms for additional and supplementary purposes, has been dedicated and is now in use.

In style and in decoration the effort was to make the building as oriental as is feasible for a Christian church which must accommodate an immense congregation. Its most striking external feature is a great dome, in shape very like the dome of the Taj Mahal. Also, so far as possible, it has a flat roof. With a view to oriental adaptation, in order to obviate the objections of Mohammedans, and to avoid any correspondence to Hindu idolatry, there is no animal or human figures or symbol. Also the ecclesiastical symbols of the West have not been used. The one symbol has been that of the lotus flower, which to Indian ideas is the symbol suggesting how the entire universe has flowered out from the Eternal and Infinite. So in all the principal windows, on the rails of the communion table and on the back of the minister's chair the Indian lotus flower has been beautifully represented in

cathedral glass and in carving. The internal walls have been colored in different shades of cool green. Around the principal window over the pulpit in graceful curves are the words, "God is in His temple. Be reverent," and "God is love." On the front outside wall is a Notice Board, at the top of which is the invitation in English and in Marathi, "This is God's house. Every one is invited to enter and worship." It is doubtful if a similar invitation is on any other building in India. Men of other religions are not in general allowed even to enter Hindu temples or Mohammedan mosques, except with restrictions. The acoustic quality of the church is good. The seats, which can be folded when necessary, were supplied by the W. C. Choate Company of Albany, N. Y. A large upper room in the front part which can seat about 200, and which is used for children's services and smaller religious gatherings of different kinds on week days is a memorial, and has on one wall a marble slab with the inscription,

"She being dead yet speaketh.

This Room

a Memorial to HENRIETTA COLBURN

of Upton, Mass, U.S.A.,

given by

Mrs. S. C. Whittemore."

A powerful and sweet organ of the Vocalian type from Worcester, Mass., which is of great value in leading the music, is a memorial to a husband given by a lady of Springfield, Mass. Indian Christians gave a creditable amount for their new church. Some of them gave gift for memorial purposes. Most of the money came from friends in America, who gave generously, either as an expression of appreciation of the famine services of one of the missionaries, or of their desire to help to build a place of worship in India on the plan which has controlled this structure. From the same considerations some gifts came from Anglo-Indian officials and others in India. The American gifts were from members representing the Congregational, Presbyterian, Episcopal, Methodist, Baptist, Unitarian, and Roman Catholic sections of the Christian church, and two gifts came from Hebrew friends. None of the cost came from the American Board or the Mission.

The dedication took place on October 24th. Most of the service was conducted by Indian Christian leaders. The music was almost entirely Indian. A longer and separate account of the building and its dedication is being prepared for all those who helped in this enterprise and for other friends."

In writing of the Church, Dr. Charles Cuthbert Hall says:—"It stands where Indians live and pass and observe. It is not far from Hindu temples and other shrines of non-Christian worship.

**Dr. Hall's Appreciation
of the Church.**

Silently and beautifully, as if with the conscious self respect of a Christian apostle, not ashamed of his Master and his message, this fair Church plants itself in the thoroughfare of oriental life, so that the people may rest at noonday in its refreshing shadow. Outwardly it has the extraordinary beauty of being in architectural harmony with its Indian environment. It is not a bit of the West set down in the East. It is, in spirit and mode, an oriental building. It is crowned by a dome which, from a distance, blends in the city outline with the grace of a mosque. The oriental eye is not offended with austere suggestions of Anglo-Saxonism as it looks on this pleasant House of God. Nor is the inner aspect less acceptable,—space and coolness, order and quietness refresh the spirit of the worshipper. Even the lotus flower, its beautiful outline reappearing in all the decoration, speaks its welcome to the oriental sense of beauty. And yet it is distinctively a Christian house of worship. The most casual visitor could not mistake it for anything else. The calm beauty of the Christian shrine is there, and, ere a word is spoken, one seems to hear in the silence the whisper of the benediction: ‘The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost.’”

Until June Rev. Henry Fairbank had charge of the Mission High School. After Mr. Smith's return and again taking this work, Mr. Fairbank continued during the year to take some classes in the school.

MR. SMITH writes:—“The Literary Department of the High School attended by nearly 600 pupils with their 18 masters is taught in one block of buildings on the South side of a large square in the center of the city. There are 18 good class rooms and a spacious and comfortable hall where public lectures to educated Indians are frequently given. Since 1882 when school was opened 2893 pupils have been enrolled in the High and Middle School divisions alone. The record of the Preparatory Department is incomplete but the total may be taken at 1000 more. These thousands of pupils have gone out into the world, and wherever I go I meet them and receive a hearty welcome. When they leave school they do so with regret and many expressions of indebtedness especially for the moral and religious instruction they have received. I have at present a number of pupils whose fathers passed through the school before them, and one whose grandfather was a pupil, so that I have lived long enough to reap where I sowed. A remarkable sight, to be seen here only among all the High Schools of this country, I am informed, is the presence of the lowest of castes and the highest, upon a perfect equality. The shoemaker and the Brahman stand upon precisely the same footing, and what is more, carry the friendship here formed out into the world when they leave school.



Copper Jar, Madras Design.

While waiting for a train at a Railway junction quite recently, I was invited by two ex-pupils, a shoemaker and a Brahman, to join them at dinner !

The full course in the Literary side of the school requires 12 years to complete, and comprises English, Sanskrit or Persian, Marathi or Hindustani, Arithmetic, Algebra, Geometry, History of England and India, Geography, Astronomy, Chemistry, Drawing and Manual Training. The final test is the entrance examination to the Bombay University which sets as high a standard for admission as any University in America, while the fact that all questions and answers are in the English language adds a difficulty which is insurmountable to thousands who would pass if allowed to answer in their own language.

The daily life of every boy is under supervision continuously. The Boarding House is conducted upon the same plan with the same ideal, to make men. When the boy leaves the class room it may be to go to the workshop or the Hostel but his environment follows him. Even when at play he is under the shadow of the school. In every department of his life the aim is to create a desire for the life of order, industry, cleanliness and manliness lived in the school. As there has not been a serious case of discipline in the Boarding House for a year we can say with considerable confidence to doubters, "Come and see." The only items of special interest during the year were the passing of our only three candidates at the Matriculation examination of the Bombay University, and the making another record at the examinations in Drawing when 56 candidates passed.

This school occupies two mere sides of the same great quadrangle. It

The Sir D.M. Petit
School of Industrial
Art.

has on its rolls 300 pupils, nearly all of whom have already been counted as pupils of the High School. For all Industrial pupils attend school half the day and the workshops the other

half. All Industrial masters and some literary masters have thus one class in the forenoon for 3½ hours and an entirely different one in the afternoon for the same length of time. During the year steady progress has been made in all departments. Attendance has been most regular, interest well sustained, a still higher standard of work reached. Mr. Veal's wood-working departments have shown the greatest advance. A number of his pupils have become excellent Cabinet-makers and turn out household furniture of the best workmanship. Such boys, of course, are quite self-supporting and have therefore been organized into a small furniture factory which for several months has been kept very busy with orders. They are also doing all the wood-work in a large addition for the Weaving School, a building 35 by 90 ft. and three stories high, so they are in the way of becoming thoroughly competent cabinet makers and builders.

I have great hopes that I have at last overcome the greatest difficulty in our carpet school, which was the finding a market for our products. Last April when in America, I bought a number of rugs for patterns which were selected for me by one of the largest importers of Oriental Rugs in America. I brought these out with me and have already reproduced several and sent them home for inspection. I am satisfied with the reproduction, as the colouring is faithful to the originals and the yarn and workmanship are superior.

Our silver ware may be seen on the shelves of Messrs. Shreve, Crump and Low, in Boston, which is sufficient testimony as to its quality. Our brass and copper work also are finding their way into New England and Canada at fair prices and I expect by degrees to establish a regular trade when we find out just what is most in demand.

At the close of the year the department of hand-weaving conducted by Mr. Churchill, until now in a temporary building, has been made an integral part of the school. The Government of India has given us a large grant to build an addition to Harris Hall and a new Weaving school already mentioned. This is in recognition of the work done during the past four years, in the invention of a loom on new principles.

An addition has been made during the year to the Boys' Hostel so that the building will now accommodate 300

Harris Hall.

boys. The Hostel as completed has been named Harris Hall by permission of Lord

Harris, late Governor of Bombay, who gave us the site for the Hostel, the playing fields, the garden and the Principal's house.

The care of this department has been a very great cause of anxiety to Mrs. Smith during the year, for 2 boys died of cholera and 7 of spinal meningitis, while the recovery of the 4 others attacked has been slow and is not yet complete. In the past we have never had to report an epidemic but twice, each time of cholera. With these exceptions the general health of the boys has been uniformly good. It may be mentioned that at least 200 of the boarders have to be provided with not only food, but clothing and bedding and books. Accounts have to be opened for every boy, and bills submitted quarterly to the proper guardian. The daily grinding of flour for the family of 300 used to require 16 to 18 women seated two by two at hand-mills, but in November we bought a flour mill which is now installed in the Industrial School and is worked by the engine there. Mrs. Smith conducts Bible and singing classes daily in addition to the general superintendence of the Boarding House.

The Sunday religious services conducted in the High School Hall by Mr. S. Modak during 1904 and 1905 were kept up regularly until the



Harris Hall.

opening of the new Church at the end of October. These services have been attended by all the Christian pupils of the High School and the upper classes of the Girls' Boarding School. The Hall has been filled to its utmost capacity every Sunday for three years and Mr. Modak has given this service without pay.

The Senior C. E. Society of Harris Hall has conducted a Sunday School for primary pupils and a considerable amount of work has been done by the two Junior C. E. Societies. Twenty-two boys in Harris Hall united with the Church during the year.

The financial responsibility continues to be very great. The expenditure on all departments, including the new weaving department, was Rs. 60,000 (\$ 20,000) of which the American Board contributed only Rs. 3,022-9-0 (\$ 1067-51) or about 5% of the total cost. The balance has come from Government grants, donations, fees, and sales of *by-products*. Readers of this Report will note the term *by-products*, for the products of the School are *men*. In the process of making these, as in all manufacturing concerns, there are by-products of greater or less value. Two years ago we won the gold medal for Woollen Carpets at the largest Industrial Exhibition ever held in India. I showed this carpet in Toronto last year and the largest importer of oriental carpets in Canada said to me, "That carpet is too honest and conscientious a piece of work for Toronto. There is not a mistake in it." The force of that remark will be appreciated the better when I add that that carpet took 10 small boys 13 months to make, five in the forenoon and the other five in the afternoon. In all that time not a mistake crept in through carelessness or lapse of conscience."

MR. CHURCHILL reports as follows :—"During the past year the boys and girls have made very evident progress

Weaving Department. in learning to weave fast and well. Some of them are nearing the time when they will be

independent of us. Not until this takes place can we feel that the school is actually a success.

This year, building on the experience of the past, we have produced an entirely new set of weaving machinery, including a new loom. This involves the principles and construction found to be necessary in view of the kind of cloth we can readily sell here, and in view of the kind of loom the Indian can run profitably for himself.

Mechanically, it is not a very difficult problem to produce a hand loom here in Ahmednagar which will weave excellent cloth at a good rate, if you pick your worker. But to produce a good loom which will turn out good cloth in sufficient quantity by an average low caste Indian of three or four years' training, is an entirely different proposition, and is the one at which we are working. We *may* now have the loom and machinery after years of hard work, but we have only begun our problem, which is to get the boy or girl to make the art of weaving

his own ; to make the loom his own and then to leave the school and take his place in his community, able and willing to support himself and his family independently of us. In addition to actual weaving, we have many boys who are doing the carpentry and mechanical work of making our looms, and are doing the work in experiments. Some of them have acquired such skill that they can run a lathe or a drilling maching very well, and handle a file and a cold chisel with some precision. If it were not for this experimental department, our weaving school would not exist. It is here that we cut and try and find out what the Indian can do and what he cannot do. There we plan what we shall teach and how to teach it. Foreign standards will not suffice."

REV. H. FAIRBANK writes :— "About a year ago, there was a quiet but most real season of spiritual blessing and refreshment among the High School boys.

A Quiet Revival.

There was already a stirring of desire in the hearts of some, when Mrs. Smith spoke to them about the desirability of a revival, and the need of praying for one. Some most interesting meetings were held in the hostel, and the boys were evidently spiritual-ly quickened. One Sunday, at the close of the afternoon service, they asked permission to continue the service. Hardly had the preacher pronounced the benediction, before the boys began praying. One after another, they offered most simple and earnest prayers, for the forgive-ness of sin, for growth in holiness, for the coming of the Spirit in their hearts. The praying went on for about 15 minutes, and the increase in attention and spiritual power was most noticeable. Then one of the boys rose and chanted verse after verse of the 136th Psalm, while the whole body of girls and boys joined in the refrain, "For his mercy endureth forever." The effect was thrilling. I for one felt God's pres-ence in that hall, as I had never felt it before. I was asked to make the closing prayer. What especially filled me was the thought that I was a poor weak child, like them all, and that God had spiritual bless-ing and grace for all alike, who asked him for them. Then quietly we dispersed, but the influence of that meeting, and the meetings held about that time has not yet waned. Those who know the boys testify that since then their lives have changed for the better.

This school has, up till the first of June of the present year, been under the charge of the Christian Literature Society of London. Mr. Haig was the superin-tendent for over forty years and he developed the work along lines that were intended to help the work of all Missions, by providing teachers for primary vernacular schools. The great major-ity of teachers in the primary schools of Missions in the Marathi country are graduates of the Normal School. The teachers in the em-ploy of the American Mission who showed special faithfulness and



Silver Bowl from Old Burmese Designs.

ability, have been selected from time to time to be trained in the Theological Seminary, and others were made preachers without being sent to the Seminary, so that the great majority of the Christian workers in connection with our Mission have been graduates of this school. The Christian Literature Society, which started out as an educational society, and was therefore formerly called the Christian Vernacular Education Society, is now devoting its attention solely to publishing Christian literature, and therefore has given the Normal School with its practicing school, called the Model School, over to the American Mission. The American Mission has been in charge of these since the first of June. The Model School has five classes, including the infant class. Boys graduating from the Model School are admitted to the first standard in the Normal School or to the first standard in the Mission High School. In the Normal School there are four classes, which take up the studies laid down in Government Standards V and VI. Boys who have done their work creditably are sent up to the Government Public Service Examination 3rd grade. The studies pursued in these standards are reading, writing, arithmetic, plane geometry, Indian history, the native method of book-keeping, the Bible, geography. Reading includes a thorough course in reading Marathi script, called Modi. Besides the work done on these studies, a certain number of boys from the three higher classes go down into the Model School every day in turn, to help in the teaching there, and thus get familiar with methods of teaching. The boys in the highest class spend two hours a day in teaching groups of boys from the Model School under the superintendence of experienced teachers. All the work in the school is done in the Marathi language. The boys are from 15 to 20 years of age. In connection with the school there is a hostel, where at the present time about 65 boys are housed and boarded.

Government has always been generous in support of this school, and are continuing to give the same grants as formerly. This year, for the first time in the history of the school, girls are being given a training in teaching. Six girls, who are connected with the Girl's School, come to the classes in normal instruction. I wish to say in conclusion that the school has been very thoroughly looked after in the past, and the teachers are most conscientious and thorough in the work they do. I was laid aside from active work during the rainy season by typhoid fever for over two months, and there have been other times when the school has not had very much superintendence, and yet the quality of the work done has been good."

Dictated by MRS. HENRY FAIRBANK:—"The Bible Women's Training Class completed its 2nd year in October and is now well into the 3rd and last year. Of the thirteen who started, there are now only

**The Biblewomen's
Training Class.**

eight. Two have dropped out, one is married and two have had to stop for family reasons. One lost her husband during the hot weather but has continued her work. The Bible course for this past year, conducted by Rev. Benjamin Umap, has been partly in the Old Testament and partly in the New. The women have committed to memory some of the Psalms and the 3rd chapter of James. Besides this they have their regular Normal work, and for practical experience each week they go with older Biblewomen to visit in Hindu homes. The course in Hinduism and Mohammedanism by Mr. Shahurao Modak is important in giving them the necessary knowledge to talk intelligently to the Hindu women and meet them on their own ground. Four are studying the Life of Christ in English.

In last year's report, mention was made of the very efficient help rendered by two of the more experienced Biblewomen, Sagunabai Uzagare and Rakhmabai Patekar. During the past year they have again proved themselves most helpful, both in conducting the daily noon Bible class for all the women, and in the semi-annual examinations. Rakhmabai who examined the outside classes frequently conducted them at the homes of the women. There are seven Bible classes. Two of them have had to be dropped because of persistent and stolid indifference, but two others have been opened in places where the interest seems hopeful. During the year three women and their children have been baptized and five have joined the inquirers class, as a result of the Biblewomen's work in one section just outside the city. Many others are interested but have not the courage of their convictions to come out boldly."

During the year Miss Nugent was Principal of the Girls' Boarding and Day School. The first three months Miss Gordon was Associate Principal and during the last seven months Miss Gates was the Associate Principal. Miss Gates reports thus on the Vernacular Department of the school.

"The fourth of June, 1906, I began my work in the Vernacular Department of the Girls' School. Seven months ago there were thirteen classes and seven standards, with a total number of 285 students. Beside those from the boarding department, many were girls from the Alice House, others from Christian families, and a very few from Hindu homes. Until November there was a staff of thirteen teachers, including a drawing-master and two kindergarteners, one of whom had training in Sholapur under Mrs. Kernen. It seemed best before the school opened again after the October holidays to discontinue the two upper standards, and to reduce the number of girls generally by sending away those poor in scholarship.

**Vernacular Department
Girls' School.**

So the new term opened with a noticeable reduction in students, standards and staff. There are at present nine classes, five standards, and a total number of 198 girls. Of those leaving, 49 were promoted to the Anglo-Vernacular department, and a few are in the lace school; some have found positions as teachers, and others are at home.

Sewing has been taught daily in the lower grades and the older girls meet for two hours every other day for their classes. Thirty girls spend two hours daily in the lace class. A grand piano, the gift of the Hon. Muir Mackenzie to the Mission, has been placed in our central hall for the use of the school. Miss Wagentreiber helps with the girls' calisthenics, and plays in the kindergarten for the songs and games.

A new departure was made this year by sending a few girls to the Normal School. Besides this training they have practice work in the Girls' School. At present there are six girls studying in the Training College in Poona. In the boarding department until November there were 144 girls, when it was reduced to 98. One matron and seven women help in this department, although each girl has some special house-work assigned to her.

In July some of the Anglo-Vernacular girls went to Kedgaon to attend there the special meetings and came back filled with the revival spirit. A few of our girls were indirectly affected with the same ideas, and while at first it seemed to be a mere desire to copy something new and strange, yet in some measure it has on some made a more permanent change for the good. The Junior Christian Endeavor has sent again this year money for an orphan in the Pao-ting-fu school in China, and given two beautiful hymn books for our new church. Instead of asking anything for their own Christmas the girls cut out pictures and pasted scrap-books which were given Miss Bissell to distribute in her city schools."

The first four months of the year Miss Moulton had charge of the three Hindu Girls' Schools. In May they were given to Miss Bissell, who thus reports:—

"This year there has been no plague to interrupt the work of the three Day Schools for non-Christian girls in the city, hence the classes are doing much better than during the previous few years. The tie between teachers and taught has also seemed to be stronger and closer than I have noticed heretofore.

The Day Schools for Hindu Girls.

Certainly I have grown better acquainted with the pupils individually, than ever before. The recently started weekly half hour with the pupils accounts for this. Then all teaching banished, we settle down to a story, and a song or hymn. At times it was really only a genuine-

ly old-fashioned story ; at other times, it was a translation of William J. Long's fascinating "School of the Woods;" at others still, a tale with a moral (which seldom needed to be pointed); or, as in these closing days of the year, word-pictures of the scenes of our Lord's birth.

And the new song or hymn,—with what eager pleasure has each one been hailed! No prize-giving, and no sweet-meats distributed, and yet the attendance is large enough in two of the schools to demand an additional teacher. A new drawing master figures on the scene, one who possesses the knack of interesting his pupils in their work; and also, of maintaining order. To keep quiet and interested, for an hour, those restless, wriggling little beings, who elsewhere can scarce entertain a thought without expressing it straightway; to keep the whole thirty-five, moreover, busy at their folding and cutting and weaving and drawing, he must surely be a disciplinarian by instinct! And such a one we are fortunate enough to possess just now, in the person of this drawing master. The Government Inspector came and went in August—kind, appreciative and encouraging as usual, and recommending the same Government Grants as heretofore."

Until September Mrs. Churchill had charge of the girls called the Rug-Weavers. The last four months of the year Miss Bissell was responsible for them. She writes:—

"The story of the Rug-Weavers for the past year is rather a discouraging one. Irregular work, and consequently insufficient earnings, have been the rule. On the other hand, the laceworkers have grown more proficient in their trade, and take pleasure and pride in the dainty patterns their agile fingers weave with the fine white thread. It has been a pleasure to note in these girls a growing desire for books and papers to read. We still hope their home may some time become self supporting.

The editor and her staff have taken special pains to provide matter for the "Balbodhmewa" that would verify its name—"Pleasant Reading for Youthful Readers." Until the last six months it was the only paper in all the Marathi speaking country written expressly for children. One object kept ever in view was to render the magazine as attractive to non-Christian readers as to the young of the Christian community. An intelligent and observant Brahman gentleman recently made the statement that this sixteen page magazine is read in the City Library of Ahmednagar, more generally than any other one Vernacular paper. The editor wrote, during the year, to the Editor of the "Youth's Companion," asking for permission to translate and adapt some of its stories and other articles, and to reproduce

some of its cuts; and received a most cordial response, granting the permission freely."

While it is true of all of our work that no report can tell the whole story, this is especially true of the medical work. The Missionary Doctor not only has his work among the people of this land, but he is called in by the missionary in his hour of need. During the past year our Mission Doctors have had many such calls, and grateful recognition is made of their skillful and timely help.

DR. BEALS reports:—"The Ahmednagar Medical Work for men shows

Ahmednagar Medical Work.

an increase over last year of about twenty-five per cent in the number of out-patients treated, and a similar increase in the amount

contributed by the patients towards the support of the work. The number of in-patients remains practically stationary at the point automatically set by our limited accommodations. But we feel that it is not the number cured which indicates the real significance of the work. As one Marathi woman said on leaving the ward after nursing her father through a hopeless illness, "I have not gotten the health for my father which I came for, but I have gotten something better. I have learned that my idols are no gods, and I am going home to throw them out of my house and worship the true God." It is this side of the work which is the real end of it all. Umaji Satralkar, who was previously a teacher in the girl's school, came to us in July and has been a great help in the evangelistic work, teaching and preaching every day in the Ward and Dispensary.

Again we have been spared, throughout the year, from an epidemic of plague, though a short outbreak of cholera in the dormitories carried off several children, and an epidemic of cerebro-spinal meningitis has been sadly fatal among the same children."

DR. RUTH HUME writes:—"The work of the Hospital and Dispensary

for Women and Children has quietly gone on

The Women's Hospital.

through the year, the chief gain lying in the direction of increased efficiency. Miss Camp-

bell has taught the nurses to be better able to do the general work of a trained nurse. We have been able to send some of the nurses to our missionaries in illness, and have sent one to Dr. Grieve for a few months. A new class of four has just commenced training. There has also been a larger number of patients and of operations during the year. A good sterilizer and stretcher sent by home friends have added much to the equipment.

The broad verandahs of the hospital are a great boon. Except during the rains some patients always have their beds outside. Occasionally some patient is put into the ward and herself asks to go out again. In this country where dark, airless rooms are considered the only place for

the sick and our airy wards are shunned by many, it is an encouragement to see that fresh air is sometimes appreciated. One of our chief difficulties lies in keeping the patients long enough to effect a permanent cure. When they begin to see even slight improvement, we expect the news that a husband or child or more distant relative is ill and the woman is called home. Yet there are many others most grateful for treatment and care and what they need most of all, food. Although glad to return home, they are eager to remain until the doctor gives permission and pronounces them well.

Many patients naturally come from the Christian community and from the girls' schools, not only in Ahmednagar, but from other stations of the Mission. We have also had a good many Mohammedans, Brahmans and other high caste patients. One dear little Brahman woman asked to stay on even after we said that it would be possible for her to take medicine at home. Some houses of patients have been opened to Biblewomen, and Bhagubai faithfully continues to teach the patients at the hospital and dispensary. The two chief promises for future increased effectiveness are the arrival of Dr. Stephenson and the near completion of the new house for the hospital staff. It will no longer be necessary to reach the hospital from a long distance in an emergency by day or night. And with two doctors at least one can always be on hand. For the first time the hospital was not closed during the hot weather, as Mrs. Beals took charge while I was away. Hereafter we hope never to close the hospital for a single day."

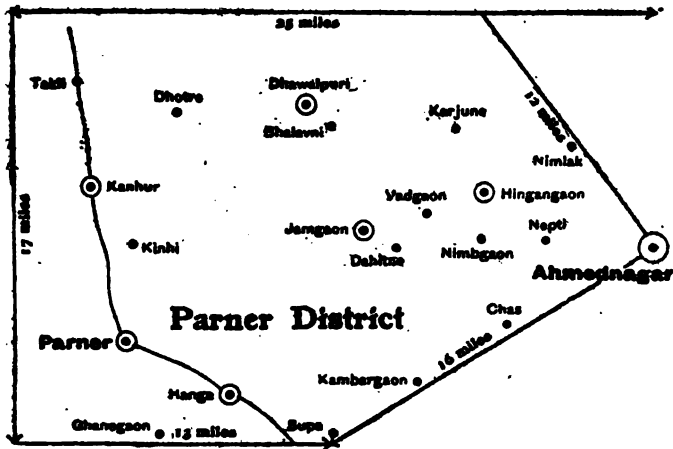
What is known as the "Church of the Lamb" or the Second Church Ahmednagar is a Church independent of financial aid from the Mission. The acting Pastor, Rev. Prasadrao Makasare, writes as follows:—

"I am thankful to notice a growing zeal among the most of the members for the good of the Church. More than nine tenths of the congregation are earning their livelihood by honest labor, trade or occupation. The younger members are taking a lively interest in the Christian Endeavour and Sunday School. We have week day prayer meetings in three different places. We believe and realize that the Lord is in our midst to help, strengthen, guide and bless us."

**Ahmednagar Second
Church.**

THE PARNER DISTRICT.

DR. HUME writes:—"The Parner District is a triangular one extending for about twenty-five miles South-west and North-west of Ahmednagar City, containing 125 villages, in 22 of which Mission agents live, and from which they visit more or less regularly almost all the villages in the District. The plan of occupation is that there shall be a Church



PARNER DISTRICT :—Population 71,000

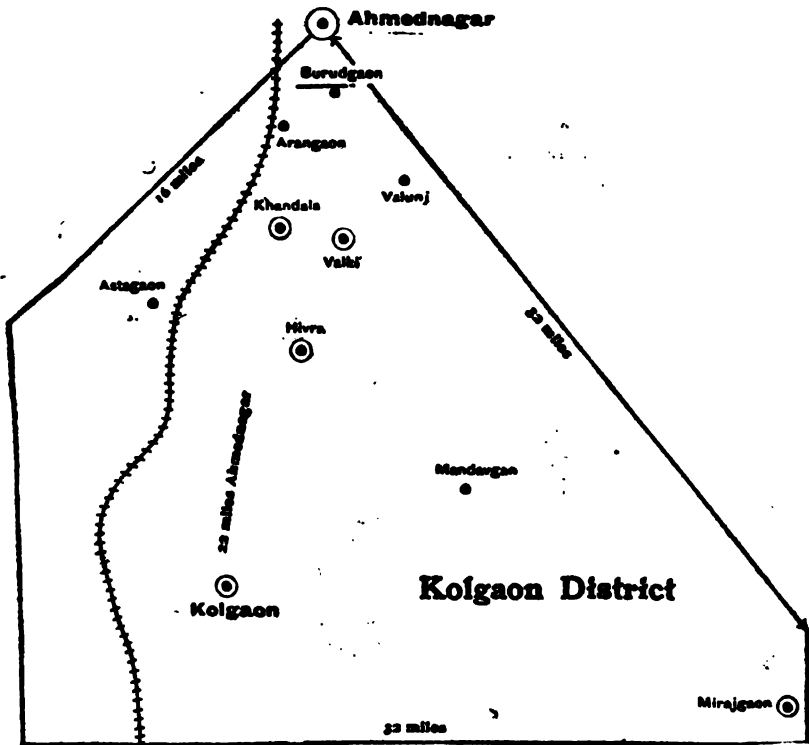
Number of Villages in District - - - - 125	Number of Pastors - - - 4
Number of Churches - - - 6	" Preachers - - - 2
" Communicants - 431	" Bible Women - 4
" Rec'd on profession in 1906 - 46	" Schools - - - 20
Total Christian Community 955	" Teachers - - - 22
Contributions for 1906 Rs. 358-3-6 =\$119.00	" Christian Pupils 86
Biblewomen reside at Kanhur, Jambgaon, and Bhalawani.	" Non Christian Pupils - - - 247
	" Sunday Schools - 22
	" S. S. Scholars - 1052

center which can be so accessible for every Christian that on Sunday he need not have to go more than four miles to join fellow Christians for worship in a Christian Church. In consequence the local village Church develops an *esprit de-corps*, it is easier to secure support for the village pastor, and church life becomes more vigorous. The points which are emphasized in the management of the Parner District are self-support, a daily service of worship in every town where an agent lives, in which even uneducated Christians are encouraged to take some public part, especially by prayer, and fraternal relations between everyone.

The most important event in the work of the District for 1906 was its intimate relation with one Church, the State St. Church of Portland, Maine, U.S.A. This Church undertook to supply *all* the money for all the work in the Parner District which the American Board sends out. This Board has not for many years felt able to supply even half of the money required to support its whole work in the Mission. But it undertook to send \$1116. in 1906 for this District and the State St. Church gladly sent out this amount, though this was more than twice as much as it had previously given for foreign Missions. Photographs and letters and plans of the District made that Church get a tolerably vivid idea of what missionary work its members are supporting. So the home Church received an interest and encouragement and uplift, and the missionary and the workers and churches in the District were more adequately supported and encouraged. Much of this happy result is due to the Rev. Raymond Calkins, pastor of that Church. Would that every Christian and every Church in Christendom might feel that he and it has some personal connection with foreign missions and some personal responsibility which is met with some degree of faithfulness."

THE KOLGAON DISTRICT.

DR. HUME reports:—"For fifty years the Kolgaon District, which is the southern section of the Ahmednagar Collectorate, has been regularly superintended by some missionary bearing the name of "Bissell." When the revered and beloved Dr. Lemuel Bissell went to higher service, his field was soon taken over by his son, Rev. H. G. Bissell. In Mr. Bissell's absence on furlough in 1906 I have had general superintendence of the District. But because many other duties prevented my giving much time to this department, most of the superintendence has been well done by Rev. Balwantrao C. Ujgare. Chimaji, the father of this gentleman, was the first convert in this



KOLGAON DISTRICT:—Population 53,000.

Number of Villages in District	- 90	Number of Pastors	- - - 1
" " Churches	- - - 5	" " Preachers	- - - 2
" " Communicants	- - - 282	" " Biblewomen	- - - 9
" " Rec'd on Profession in 1906	12	" " Schools	- - - 10
Total Christian Community	- 586	" " Teachers	- - - 14
Contributions for 1906 Rs. 248 = \$ 83.00		" " Christian Pupils	- 96
Biblewomen reside at Kolgaon, Mirajgaon, Arangaon, Valki, Mandargan, Hivare and Valunj.		" " Non Christian Pupils	238
		" " Sunday Schools	- 15
		" " S.S. Scholars	- - 545

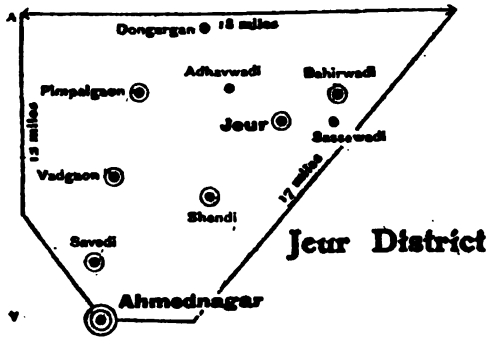
District. When he was baptized in 1845 he was persecuted by his nearest relatives and the whole community. But he was a very tactful, earnest man, and before his death he had influenced a large number to become Christians. His sons and nephews have during the present generation been the principal leaders in this District. His second son, Rev. Shankarao, was for a time the beloved pastor of the Kolgaon Church. Last year he was called to heaven. The Church felt that some Ujgare should continue its leader, and invited another son of Chimaji, Mr. Vinayakrao, to become its pastor. Though he has only partly finished his theological studies, he accepted and has been faithful. While studying in the Ahmednagar Theological Seminary, every Sunday he returned to Kolgaon to conduct services. It was a decided advance in self support that the people of the Church and community, other than Mission agents, paid this pastor's salary for two months. The youngest son of Chimaji, Daulatrao, who was a teacher, died from cholera this year. The Kolgaon District also owes much of its effectiveness to the interest, gifts and prayers of friends like Mr. and Mrs. Werner and Mr. and Mrs. Axtell of America."

THE JEUR DISTRICT.

MISS MOULTON writes :—"The most encouraging event of this year has been the quickened spiritual condition of the workers. At the regular monthly meeting with them, their prayers revealed a deeper feeling among them than formerly. Four times it seemed wise to put aside all work and meet for an extra day of prayer and conference, from which each went back to his work desiring to do it more as our Lord would have him.

There have been 19 baptisms during the year and 13 have united with the Church. The masters have not only had daily prayer with the people, but on Sunday they took the preaching service, if no preacher was there to take it. There have been the usual pilgrimages which have been used by the workers for personal work and for distributing tracts. To the one at Dongargan the Theological Class came out from Ahmednagar and did good work.

On account of the lack of the latter rains in 1905, in the early part of 1906 there was great distress in some parts of the District. Instead of as usual the people remaining in their village at such a time, many took their families and went to other places where they could get work. This led to a decrease in the schools of the District, from which they have not yet recovered. When the rains came and it was time for sowing, many farmers had neither grain to sow nor money to buy it. As always at such times the price of seed grain was



JEUR DISTRICT :—Population 17,500.

Number of Villages in District	30	Number of Preachers	- - 2
„ „ Churches	- - 6	„ „ Biblewomen	- - 1
„ „ Communicants	- 471	„ „ Schools	- - 9
„ Rec'd. on Profession		„ „ Teachers	- - 11
in 1906	- - 13	„ „ Christian Pupils	101
Total Christian Community-	852	„ „ Non-Christian Pupils	- - 115
Contributions for 1906 Rs.	185	„ „ Sunday Schools	- 9
	= \$62.00	„ „ S. S. Scholars	- 336
Number of Pastors	- - 1		

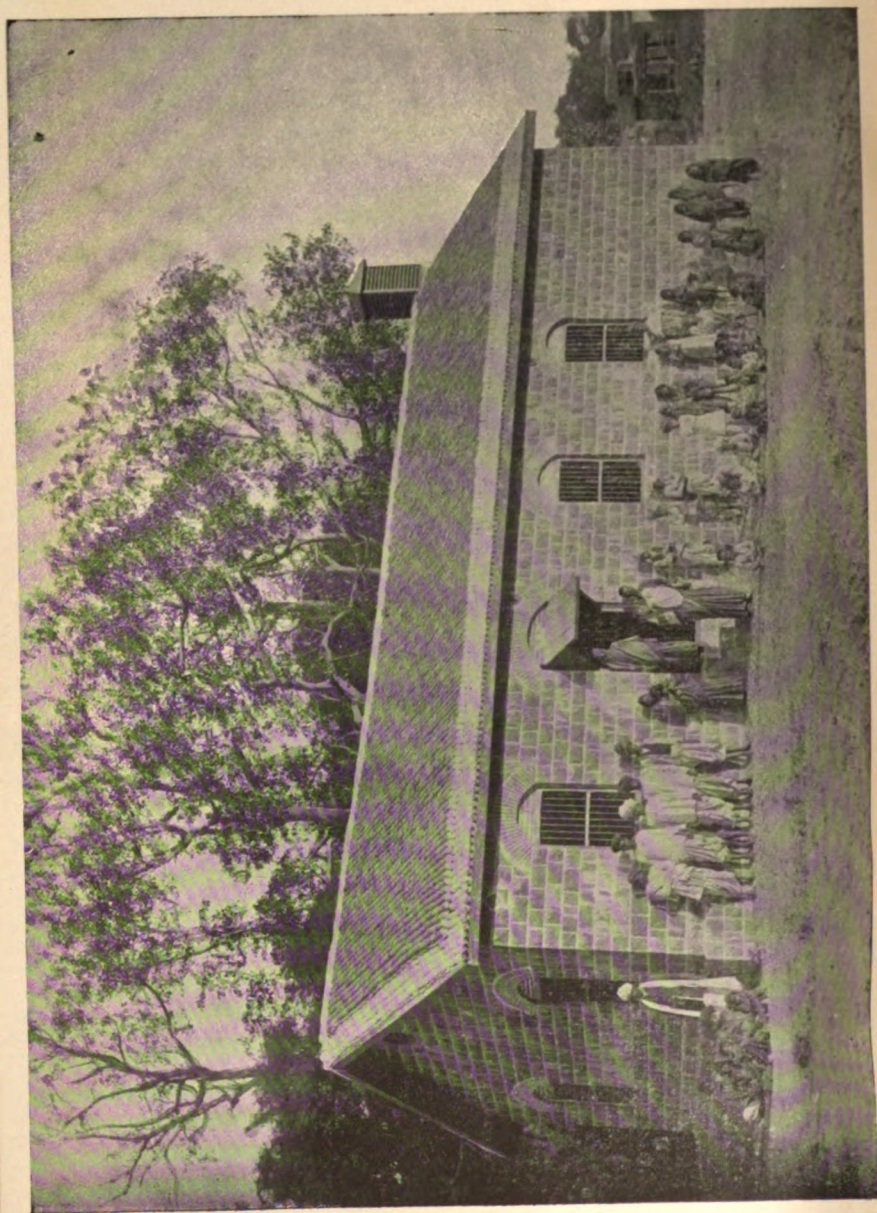
Biblewoman resides at Shendi.

very high. Some of the money sent from the Lord Radstock Succor to India Fund was available for such help, and through a careful committee aid was given to farmers in fourteen different villages. No one person was given a large sum, for the committee was instructed to give as little as possible to cover actual necessities. In each case where a group of villagers was helped, the aged pastor Anaji led their thoughts to our Father, the giver of all good, who longed to give them spiritual gifts.

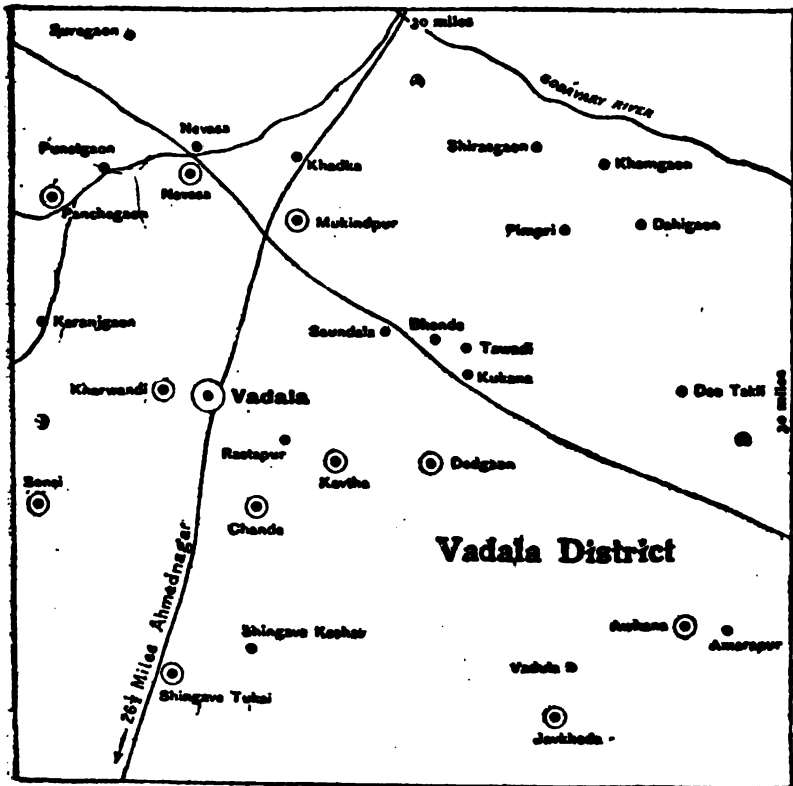
The dedication of the Jeur Church on August 25th is an occasion the Christians will long remember. This is a **Church Dedication.** a stone building 50 ft. by 25 ft. on the bank of the Sina river. It was planned as a memorial of Mrs. Bissell's fifty years of service in India. On August 27th 1901, the day Mrs. Bissell had been fifty years in India, she put the first spade into the ground to dig the foundation of this Church. The money for the ground and building came from America, England and India. Various reasons delayed the putting up of the building which was begun in 1905. Rev. Edward Fairbank very kindly superintended the work from Vadala at great inconvenience to himself. Not till August 1906 was it ready to be dedicated. A very large number of people came out from Ahmednagar to witness the ceremony. With Christian songs of triumph and victory, Rev. N. V. Tilak led the procession from the school to the village and through it and then to the Church. Miss Bissell unlocked and opened the door, and afterwards led the song service using hymns composed or translated by her mother. The services were simple and short, and were taken by those who had worked in the District with Mrs. Bissell. Just at the last a heavy rain came on, and many had difficulty in getting home. Probably most of them were wet and cold. But no one complained. Several said :— "How often Mother Bissell was wet and cold and tired when working for us. Why should we not suffer a little, too?"

Among the gifts to the church were :—

Bible belonging to Dr. Bissell	from Miss Bissell
Hymn book and plate for collection	„ Biblewomen, Ahmednagar.
Table - - - - -	„ Cursetjee & Sons
Chair - - - - -	„ 1st Church Ahmednagar.
Bench - - - - -	„ „ „ S.S. „
Communion Set - - -	„ Kolgaon Church
Lock - - - - -	Sakubai Limbaji
Plate for collection - - -	„ Marthabai Bhingardive.”



Memorial Church to Mrs. Bissell at Jeur.



VADALA DISTRICT:—Population 60,000

Number of Villages in District	-	150	Number of Schools	-	29
" Churches	-	12	" Teachers	-	45
" Communicants	-	1768	" Christian Pupils	-	472
" Rec'd on Profession in 1906	-	145	" Non-Christian Pupils	-	403
Total Christian Community	-	3811	" Sunday Schools	-	27
Contributions for 1906 Rs. 712.14.3			" S. S. Scholars	-	877
		= \$237.00			
Number of Pastors	-	7	Biblewomen reside at Vadala, Dedgaon and Kharvandi.		
" Preachers	-	5	No resident worker lives at Anarapur.		
" Biblewomen	-	7			

THE VADALA DISTRICT

Rev. and Mrs. Edward Fairbank, and Rev. and Mrs. A. H. Clark are the Missionaries at work in Vadala.

Mr. FAIRBANK reports:—"During the year I have been able to tour through most of the District, pitching my small tent at nearly every out-station occupied by a school. The plan early in the season was to have at each place (1) a service of special value to Christians, (2) an evangelistic service for Hindus, *i.e.*, either street preaching or preaching with the magic lantern, and (3) an examination of the mission school work. During the latter part of the season my touring time has been largely spent in the beginning of a study of our village school problem, how to make the school serve a still larger purpose in the development of the village community. The district schools have up to the present time served to send a few boys and girls yearly to the higher schools of the Mission. These boys and girls become more or less trained and, as they go elsewhere to teach and preach and practice trades, are lost to their own villages or communities. The village school also serves as a distinct evangelistic agency in every community. But if it were possible for the school to teach a larger number the rudiments of the three Rs and thus raise the general level of intelligence of the village, it would be a benefit that would not be lost to the village communities.

At the close of the year there are twenty five schools in the District outside of Vadala. These schools have been more successfully held together than for a number of years. Plague, the usual destroyer of our schools, has not visited this section of the country during the year, a matter of great gratitude. Famine has, however, been more or less prevalent and has been detrimental to the attendance of schools, many families being compelled to move away temporarily to localities where work was to be secured. The standard of the schools has been of a higher grade than formerly. Government had registered previous to last year only ten of our schools, but the past year eight new schools received Government standing. This means financial aid to the schools thus recognized. Another sign of the greater usefulness of our schools is the fact of a larger attendance of higher caste children in many of them. One school recently visited had in attendance fifty two scholars under one teacher. Fully forty of these were Maratha (agricultural caste) and Mohammedan children. In every one of six schools visited during the past week children of the Maratha caste were found in attendance, even where the school was in a place naturally objectionable to

them from caste considerations. In one of these schools is a teacher from the lowest caste or outcaste community. His school had in attendance Brahmin, Maratha, Mahar and Mang boys and girls, representing the main castes from high to low prevalent in our villages.

Calls for new mission schools are more urgent than ever. I can immediately count up ten villages that have recently asked for schools. Some of these are large villages, occupying positions of importance in this section. Two of the largest have been asking for a mission school ever since we came to Vadala eight years ago.

Demands for New Schools.

On one of my tours I passed through the village of Hanamant Takli. The villagers heard of my coming and prepared to detain me. Oleander flowers from the river bed were gathered in abundance and wreaths and garlands made for the occasion. The rest-house was adorned with these and other flowers. An improvised pulpit was set up and even a dinner was prepared for me. On my arrival I was taken to the rest-house and asked to preach. The entire village had turned out. They listened a good three quarters of an hour while I told them of the Christian Life. After this they urged their claims for a Christian School. They would give the site for the school building and put it up and the children from all castes would attend. The different castes of the village were constantly quarrelling with each other but they were of one mind in this thing—their need of a mission school. What could I do? After all this I had to tell them that I could not give them any promise or assurance. I did not mention reductions, but I felt their weight. Since then these people have walked into Vadala twenty-two miles three times to ask for the school. There have recently been ever forty baptisms among them and they are more urgent than ever for the school.

A serious difficulty with our schools has been the condition of the buildings. Money in small amounts only could be spent in the repairs of the buildings, with the result that many are on the point of tumbling down. By far the best building in the District, worth \$250., was washed away by a flood during the rainy season. The school has an attendance of fifty pupils and now they have to meet under a tree, for there is no money available for rebuilding. Another of the leading schools of the District has had to withdraw from its building because white ants riddled the woodwork and the walls fell in. This school now meets in the village resthouse, suffering constantly from the interruptions of travellers and idlers.

There are twelve churches in the Vadala District. Movements for the formation of new churches have been in progress but have not yet been consummated. The Church at Vadala has had large accessions during the year from the Anglo-Vernacular and Girls' and Boys' Station

Churches.

Schools. Over sixty, one fourth of the entire attendance, have come forward and accepted Christ. Pastor Shetiba has done faithful work with his communicants' classes. Many of the children were from the number taken in during the famines. They have now come forward intelligently and taken their stand, being baptized and received into the Church.

One of these young Christians is the son and grandson of a gosávi (mendicant-religious teacher). His grandfather was a bitter enemy of Christianity and for fifty years and more opposed efforts to reach his village. But his grandson has now become a Christian and we hope that he will be more zealous in forwarding Christ's cause than his grandfather was in opposing it. Since then his child-wife has also been baptized.

Another interesting case is that of a girl taken into an orphanage by the London Missionary Society during the famine who returned after five years to her Hindu relatives living in a village twelve miles from Vadala. There was not a Christian in the village. She immediately opposed her relatives in their worship of idols which she told them were only of wood and stone. She began to read to them regularly in the evenings from the Bible. Her relatives then came to us and urged that we allow the girl, only about twelve years old, to stay here in our school. She was taken in. After a few months she came forward to be baptized. At this time she urged that her relatives should be visited, saying that she was afraid that they would otherwise die Hindus. A preacher went to the village and has kept visiting it regularly ever since with the result that Sunday before last twenty-five were baptized from the village and others are to follow. It was among this number that the gosávi boy's child-wife, referred to above, was baptized.

During the year there has been a special effort to improve the organization of some of the Churches. All the church books have been carefully revised—a matter requiring a great deal of time and patience.

In an effort to help the Churches indirectly I have been having a monthly study with the pastors and preachers, using the Minor Prophets as a basis in the study. At one time we had a session of two days on the principal teachings of Christ. Time was also spent in looking into the making of a sermon with the thought that more attention would be given to preaching effectively. We have now turned to the Epistles of Paul for study in the hope of special benefit in meeting social conditions in this land.

Sporadic movements have long been made in this District with reference to the independence of the village Churches. It is not difficult for Churches in the cities to become independent; there are

Independence of Churches.

many salaried Christians in such places who can assure the Church's support. But the question of our village Churches with their extreme poverty is a serious one. However a healthy active movement, not from or through the missionary, but originating with some of the leaders of the Christian community, is now on foot for the independence of at least a few of the older and stronger Churches.

The Dedgaon Church is the first one to come forward and vote for its independence. The situation has been carefully canvassed and considered. Ways and means have been examined. Pledges have been made and on the 28th of November by the unanimous vote of the Church, it was decided that on and after January 1st, 1907, the Church should be financially independent of the Mission. All realized the gravity of the step, but the step has been advisedly taken and all rejoice over the decision. It was decided to raise the pastor's salary of Rs. 15 a month by the Christians of Dedgaon, giving him the produce of a piece of land owned in common by them, by subscriptions from each of the twelve villages represented in the Church, and by a regular subscription of one eighth of a rupee from each salaried man who had gone forth from the village of Dedgaon to other places. It was found that there were fifty such scattered all over this Presidency.

Leading members of the Vadala Church were present at Dedgaon on the day of their decision. They immediately began to agitate the question of the independence of their Church. A most careful canvas of the resources of the Church took place. Everyone earning money contributed according to his means; cooking women in the boarding departments receiving besides their food only a rupee (33 cents) contributed; girls from the Lace School who earn only a few annas above their boarding expenses gave pledges; two Hindu weavers who have been here in constant attendance on the Church for a number of years promised a rupee per month, and so the amount swelled till thirty-five rupees were found available for the monthly expenses of the Church apart from missionary aid of any kind. The salary of the pastor is Rs. 30. The Church then voted unanimously to be independent, beginning with the month of December 1906.

There have been over a hundred pupils in the school throughout the year. A class of nine has been graduated for the first time in the Vadala Anglo-Vernacular School, introducing co-education into our schools here at Vadala. These girls naturally would have gone to Ahmednagar as formerly but this plan is now adopted to reduce the congestion in that place. The Girls' School is fortunate in its head mistress and matron of its boarding department, Tarabai Prataprao. Both school and boarding department have been most satisfactorily managed. During the year the capacity of the new dormitory, built five

years ago, was doubled by the addition of an upper story. Much needed room was thus made available for the boarding school girls.

The Lace School has thirty pupils connected with it, besides twelve to fifteen independent workers who live in

Lace School.

Vadala or the surrounding villages. The school fills a real need and lace of a good quality is made. The problem to be solved is with reference to a steady market for the hundreds of yards of lace made. Government has this year registered the school and will hereafter give grants-in-aid towards the expenses of its teaching staff and materials.

There are seven Biblewomen connected with the Vadala District work, occupying four centers. Work is constantly done for Hindu and ignorant Christian women. At Vadala an examination is held

Biblewomen.

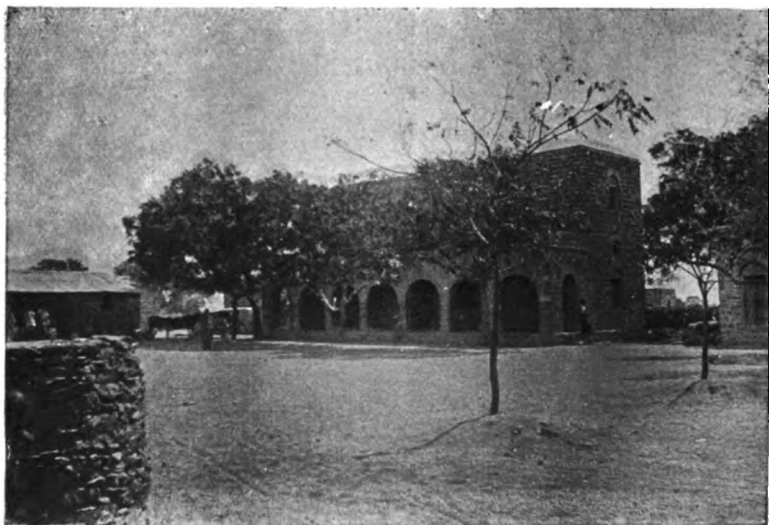
for all women thus taught who can be present. Mrs. Fairbank has had in this connection a weekly Bible lesson throughout the year which has been well attended."

MR. CLARK writes :—"We were given the Vadala Boys' School as our first missionary responsibility on January

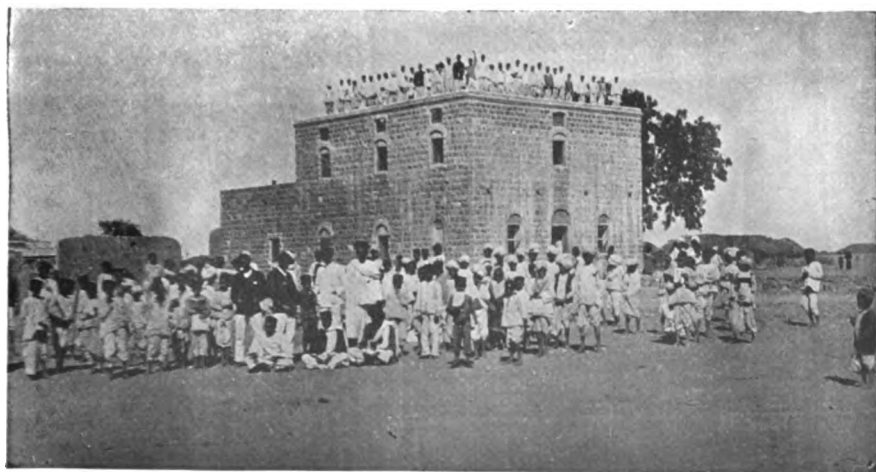
Vadala Boys' School. 1st, of this year. The many duties involved were bewilderingly new and are still by no means mastered. Institutional missions, like the Institutional Church, demand executive ability, and the missionary must needs cultivate it.

The enrollment in the industrial, Marathi, and English departments of the school has been about 150 throughout the year, of whom 40 were famine orphans.

The industrial department was started this year to meet the need of famine orphans and other boys of promising character but low scholarship. The first boys put into this department were from the higher standards and devoted their entire time to their industry. The plan is to co-ordinate the literary and industrial departments more closely so that all our boys shall have some industry. The industries we have selected are the necessary ones of every village, and we plan to teach mainly the rougher village work. We teach masonry and carpentry, and have a good man now in training to become an agricultural teacher. We have already had the satisfaction of seeing boys formerly listless, unhappy and difficult to manage become industrious, happy and orderly because they had found their sphere in industrial work. In addition to the regular industrial work all the boys in the school who are large enough to do it do two hours a day of rough, useful, manual work. The purpose of this is to keep them from thinking themselves above such work because "educated," a besetting temptation here in India.



Vadala Girls' Dormitory.



Vadala Boys' Dormitory, showing new second story.

We have this year added a second story to our main dormitory as shown in the accompanying cut, and we have otherwise remodelled it in such a way as to have a sick room, a store room, a good master's quarters, and more than double the old sleeping accommodation, for the boys. Even so the dormitory is inadequate.

We have brought the English School up to the Government requirements. This School and the Marathi School were recently examined by the Government official and his criticisms were so favorable that we expect largely increased Government grants this year.

We have recently tested severely the valuation put on our schools by the parents of the children. We have rigidly enforced a largely increased rate of fees decided upon by the Mission. As a result we

Fees Increased. have lost no children, but have increased our income from fees many fold, and have seen many instances of parental sacrifice. Parents are literally going hungry that their boys may go on with their education.

The spiritual side of the year's work has given us cause for deepest gratitude. Mr. Fairbank has told of the large ingathering in the Church. About this time there was a natural and very real deepening of the sense of Christian responsibility among the older boys. It seems to have been the direct result of his comrades' prayers and efforts that the last of the older boys finally came out and stood up alone to join the Church. This boy comes from a large town in an extensive area where Christianity has as yet scarcely won a foothold, and his stand has significance for that entire region.

In the general movement toward the independence of the Vadala Church, the boys have taken their part by deciding to eat nothing but dry bread for dinner once a week and to give the Church

Christian Endeavor Society. the money thus saved. This is in addition to any money they may be able to earn and give. In organizing their Christian Endeavor Society some months ago the boys insisted that it be clearly understood that the work of committees should not usurp the place of the spirit of general helpfulness. This spirit has been markedly evident in the school, especially among the older boys who feel responsible in a large measure for the life and tone of the school.

In general there is a marked contrast between the raw unkempt boys who come to us from the villages, and the mature, earnest boys who go out from the highest standard, many of them to become leaders in Christian work in this and other Missions. Our efforts for these future leaders are surely most significant for the Christian conquest of India."

THE RAHURI DISTRICT.

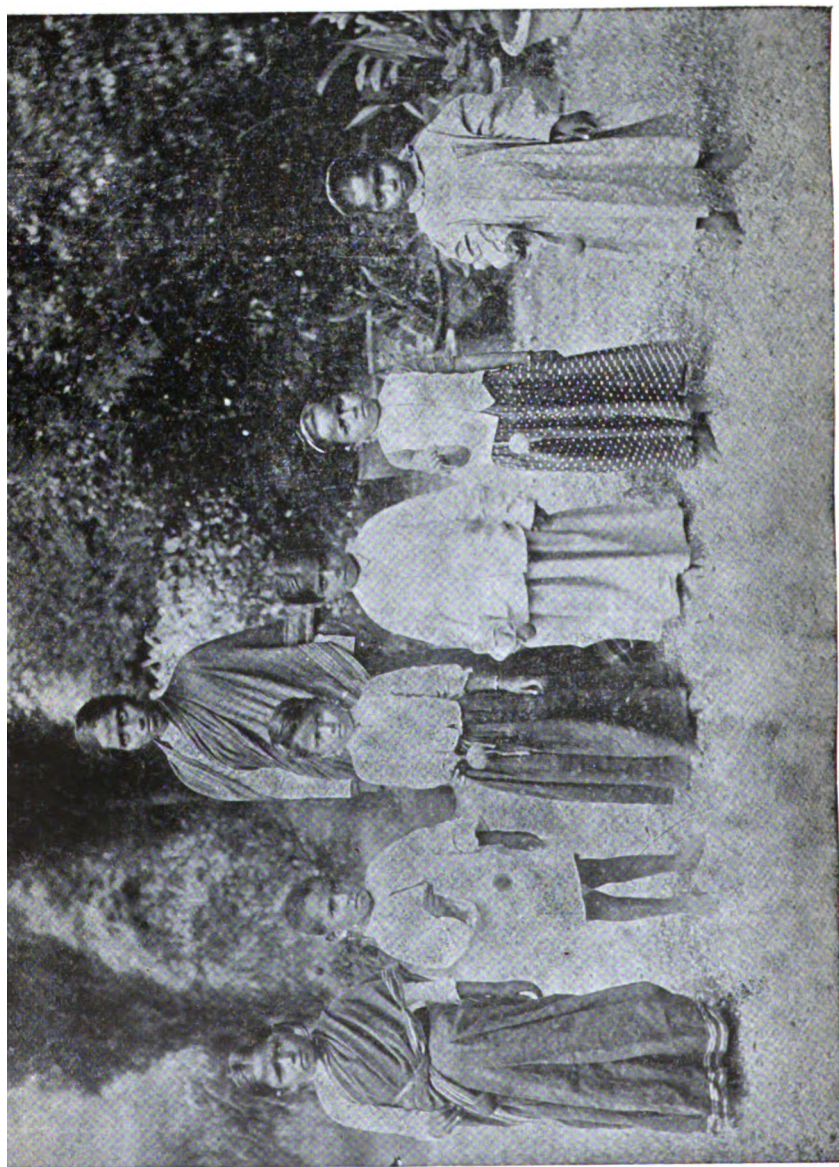
In Rahuri are working Rev. W. O. Ballantine, M.D., and Mrs. Ballantine. Rev. and Mrs. N. V. Tilak were here till the rains, when they moved to Ahmednagar, where he was one of the instructors in the Theological Seminary.

Dr. BALLANTINE sends the following report:—"In our Station Boys' and Girls' Schools improvement has been marked. More efficient teachers have been secured, and in the English Middle School this has resulted in a good examination, and in a Government grant-in-aid of four hundred rupees. The other schools have received a higher grant than ever before. Most of the village schools are in a flourishing condition. In one of these all the pupils are from the town itself, and none from the outcaste quarter. In other places quite a large proportion of the pupils are caste children. A Wani girl attends school regularly at one village, which owing to want of accommodation elsewhere, is still held in the Mahar chowdi. I never in all my previous experience have come across a similar case.

In June the Kindergarten was enlarged, and a trained teacher with an assistant was put in charge. Fifty-five little ones were daily taught by these two persons, with most encouraging results. This waking up of young children will in time affect every class in school. Little boys and girls from five to seven years of age will make up two classes one of which will enter Standard I each year. The Government Inspector was much pleased with what he saw at the examination. The school is registered and will receive a Government grant-in-aid.

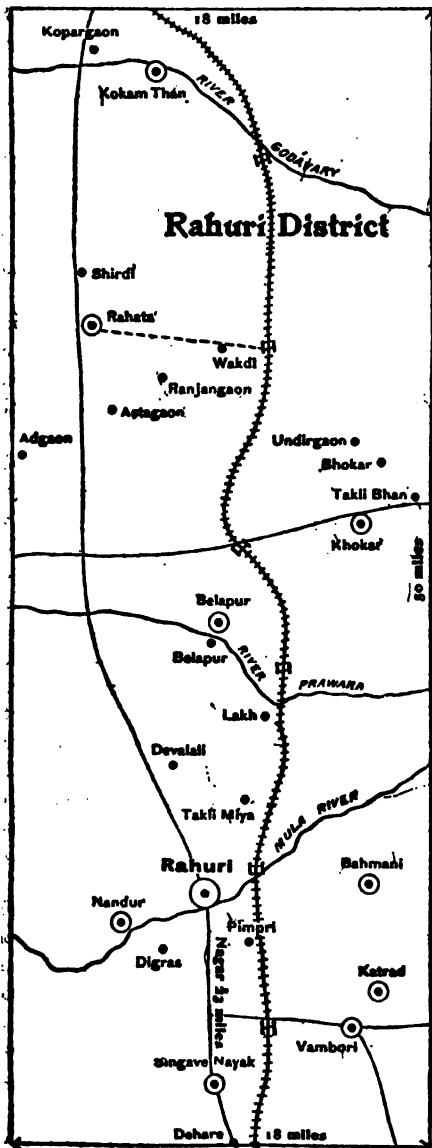
During the year I have visited many patients at their homes in the town, and a good many persons have come from a long distance for medical assistance. My hospital assistant has been of great help to me in and out of the dispensary. He has the confidence of many of the town's people, and they readily come to the dispensary with all their ailments. Our S. P. G. and Roman Catholic friends have been glad to avail themselves of medical aid from us, and many of the people have secured what benefit they were in need of.

We have made several extended tours throughout our District. In some of these tours a number of villages have been visited twice over during the year, though as a rule we are unable to go to one place more than once each year. We have each of us been accompanied



Part of the Kindergarten Class at Rahuri.

RAHURI DISTRICT:—Population 95,000.



Number of Villages -	170
„ Churches -	10
„ Communi- cants -	1001
Number Received on Profession in 1906 -	32
Total Christian Community -	2172
Contributions for 1906 -	Rs. 560-14-0
	= \$187.00
Number of Pastors -	6
„ Preachers	2
„ Biblewomen	3
„ Schools -	27
„ Teachers -	36
„ Christian Pupils -	554
„ Non-Chris- tian Pupils	272
„ Sunday Schools -	25
„ S.S. Scholars	610
Biblewomen reside at Rahuri and Dehare.	

by a native helper, and have been able to reach a great many people in this way, both men and women.

In one place, Ukalgaoon, an interesting company of Mangs came together for a special service, at which eight adults and two children were baptized. The eagerness of the people to hear preaching has increased of late years to a marked degree. At one place eighty women of different castes assembled in the village schoolyard, and we held a long conference with them. The Hindu women as well as the Christian ones repeated verses and Bible stories and sang hymns together. The faithful work of the teacher in the place for the past twelve years seemed to us to be bearing much precious fruit in all that we saw and heard around us, on that eventful day. The talks of our helpers were often an inspiration to us, as well as to the people for whom they were designed.

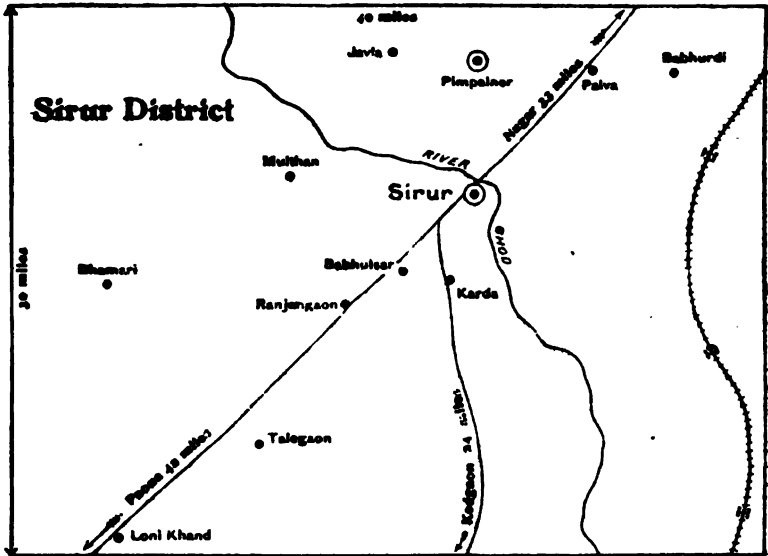
The weekly prayer meeting for these has increased in attendance throughout the year. The women, who were willing and able to do so, often took the leading part in these exercises, and as a result they proved of great spiritual benefit to all in attendance. There has been more spiritual interest developed among those who have lately come out of heathenism, and such persons are beginning to appreciate more what is being done for them and for their children than they had done previously. While we aim to do our utmost for all children under our care, yet we have especial reason for thankfulness that so many of our children from so many different castes and tribes of India are all doing so well, and developing so satisfactorily.

Mr. Tilak has had charge of the Rahuri Church during the first part of the year and after he left to have a part in the teaching of the Theological Students in Ahmednagar, the lot fell to me to carry on this work through the remainder of the year. The Church in question has been financially able to carry all of its burdens for the year, without depending upon the Mission for any help whatsoever. It is earnestly and prayerfully looking for a pastor, and I hope that its wish may soon be realized.

Great care has been taken in teaching the Bible in all of the schools of the District, and especially has this been the case in the Station Schools at Rahuri itself. A large number of children passed well in the annual examinations of the Sunday School Union. In the villages it is the rule to get the children together on Sundays as on week days, and to devote the whole of the school time to teaching the children the Bible lessons for the day."

Sunday School.

SIRUR DISTRICT.



SIRUR DISTRICT:—Population 90,000

Number of Villages in District	100
" Churches	2
" Communicants	272
" Rec'd on Profession in 1906	24
Total Christian Community	676
Contributions for 1906,	Rs.314-0-6
	= \$105.0-0
Number of Pastors	1
" Preachers	2
" Biblewomen	9
" Schools	11

Number of Teachers	18
" Christians Pupils	258
" Non-Christian Pupils	211
" Sunday Schools	11
" S.S. Scholars	631

No workers at Dhamari, and Multhan.

Biblewomen reside at Sirur, Loni Khand, Pimpalner, Palva and Bhaburdi.

THE SIRUR DISTRICT.

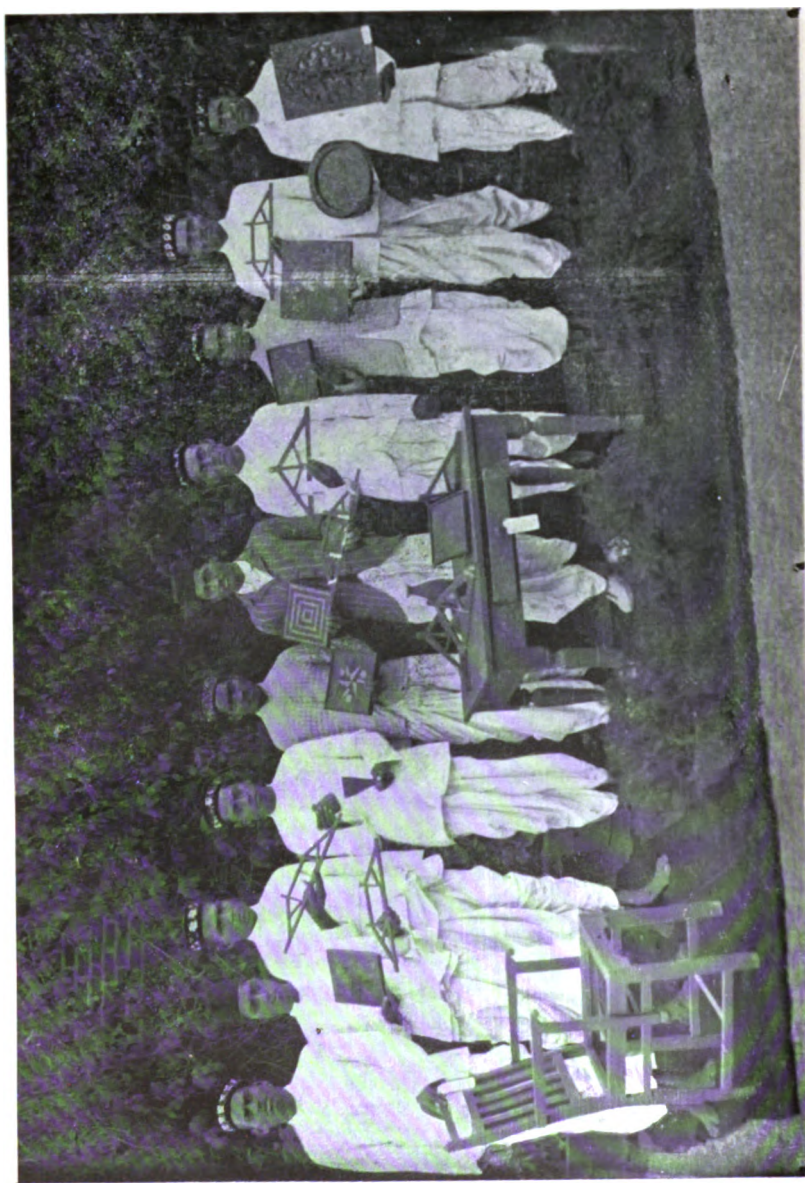
The Sirur District is in charge of Mrs. Winsor, who is assisted by her son Mr. David Winsor.

MRS. WINSOR writes as follows :—“ We are grateful indeed for the pleasant shelter this institution has been to the widows. All but one of them have accepted Christ. The widows have regularly learned the scriptures. All of the young ones are learning to read. The blind widows even are learning to read and to write. One is now earning her own living and another will soon be doing so. A trained nurse is a special blessing among the Christians in a community. I am grateful indeed that we can still have the wards of the Gardner Hospital.

Very delightful is the interest the mothers show in their service of prayer for the children. The third Thursday in every month finds them always collected together for prayer. Now as they are living in grass huts, this meeting is held under the trees. In the fields they worship God. The funds collected are used for the children of the poorer members of the Church. There is a committee of these to arrange for the leaders of each meeting and for the distributing of the funds collected.

We are very grateful that the Bible Society is supporting a Colporteur and a Biblewoman in this region. They both seem much interested in their work. It is truly wonderful that these poor villagers will buy the Gospels and parts of the Old Testament and sometimes a Bible. The Biblewomen have been doing all they can in the hamlets where the cholera and plague have not been present. They are always more than welcome in all the villages about us. After a woman had made one of the Biblewomen promise to come and teach there every week, she brought some money, and said, “ Your religion is true ” and “ You are good. ” “ I wish to help the service of your God. Take this for your Church. ”

It is such a cause for rejoicing, that we can already see some of the orphans and destitute children filling important positions in life. Yea, what hath God wrought for them ! Those among the first to come to us are out in life's struggles again, but are useful Christians. Some of them artizans ; some of them teachers.



Class Graduated in 1906 from Sirur Industrial School.

Just as I write this school is doing all its work under the trees, having been sent away from its pleasant school house by the Plague rats. But the girls, notwithstanding these difficulties, have passed a good examination. The classes in English received special praise, and we have been advised to apply for an increase of grant-in-aid in that department.

**The Beverly School
for Girls.**

Cholera has taken two of our dear girls. One was the most remarkable scholar of all the destitute children we adopted. She was always first in her classes and first scholar in Sabbath School. She had more knowledge of the Bible than any person of her age I ever met in any land. She was a decided Christian. Her great ambition was to enter the Training College in Poona, and to become a Christian teacher.

The Sir D. M. Petit Industrial School of Sirur has carried on its usual work during the year, and has received high commendation from those who have visited and examined it. The Station school for Boys is closely connected with the Sir D. M. Petit Industrial School. The school is divided into the Anglo Vernacular and the Vernacular schools.

Boys' Schools.

In these the boys have made great progress during the year, and seem to be much interested in their studies. The Government Inspector was especially pleased with the examination. This school certainly is another illustration of the fact that boys who are learning trades and have industries half the day can also do well in their various standards of study.

Here as in the Industrial School also are many town boys. The teachers are expected to teach object lessons as well as the regular subjects, and these useful lessons are very popular. Besides the walk of nearly a mile to the Industrial School the boys have a half an hour drill in the afternoon with the option of an hour at some game. These boys gave us a fine exhibition of athletic sports on Christmas. The class of blind boys passed a good examination in the English second standard. Their band of stringed instruments give much pleasure. With the help of the pastor, as he explained the different parts, these boys gave a fine concert Christmas eve. They have been invited to Poona and will soon go to give a concert there.

This C. E. Society has exerted a great power for good among the boys.

Nearly all in the boarding department, and some from the village, are active members.

The Indian Round Top This society is not only helping the boys morally and spiritually, but is teaching them the proper mode of choosing officers, and other parliamentary rules.

The Girls C. E. Society, "Little Workers," has also had a very successful year. They find ways and means to earn something for the good cause every month. The Senior Endeavor is also a blessing to the community. We are sorry that the invasion of plague prevented our having a good strong rally this year to meet Mr. Halliwell, Secretary of all India."

Rev. MADHAVRAO K. AMOLIK writes as follows:—"The Church had to appoint a committee of three members to conduct the Church services during part of the year for want of a regular Pastor, and the committee did their work faithfully. When one of them, Mr. M. K. Amolik, thought it wise to work as an evangelist, as such he was ordained in January. The Church then invited Rev. Doulatrao to accept the pastorate. We praise the Lord for the growth of the Church this year in numbers and in spirituality. The prayer meetings, mothers' meetings, women's meetings, candidates class meetings, that have been held regularly, have also helped towards the spiritual growth.

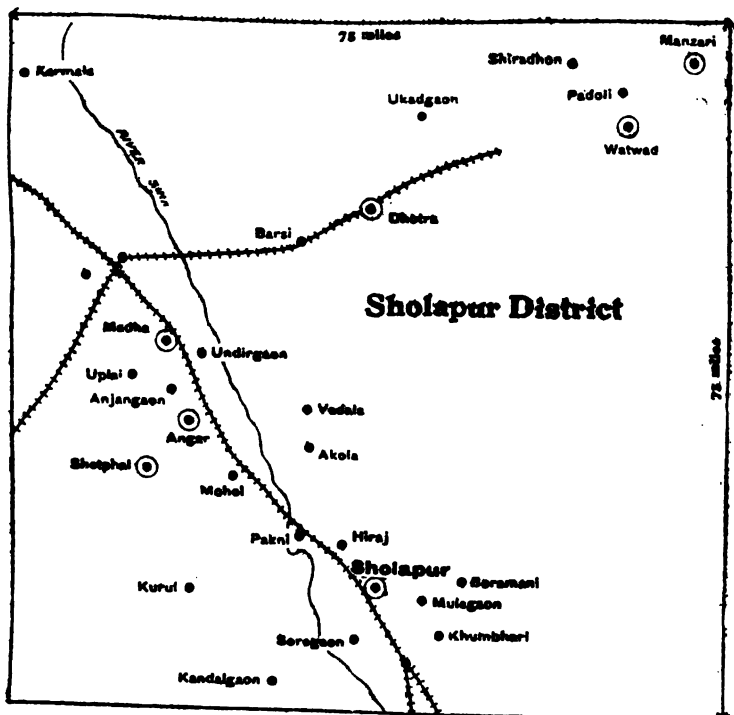
There are three Christian Endeavor Society meetings in connection with this Church. They are all doing splendid work in addition to their regular duties. The Boys' C. E. is conducted by the boys themselves under the instruction of Mr. D. W. Winsor, who has taken great interest and pleasure in the work."

THE SHOLAPUR DISTRICT.

"The Sholapur Collectorate lies on the Eastern border of the Bombay Presidency, and between it and the Madras Presidency is the Mohammedan State of Hyderabad or H. H. The Nizam's Territory. Some of the Mission work connected with the Sholapur Station, is in the Nizam's Territory." Quoted from the 1905 Report.

Rev. and Mrs. L. S. Gates, Rev. and Mrs. William Hazen, Mrs. G. W. Harding, Miss Fowler and Miss Harding are stationed at Sholapur. Miss Judson also was here till her marriage in July. Miss Fowler and Miss Harding returned from their furloughs in November. Rev. Tatyaba Phosle is pastor of the First Church, and Rev. P. B. Keekar, M.D., has charge of a leper asylum, two orphanages, and six schools in addition to his dispensary.

MR. GATES reports as follows:—"The pastor of the Sholapur First Church has done his part to help the church grow. His sermons and week-day addresses have been so edifying that many persons have felt sorry to miss any of them. He has been faithful in looking after



SHOLAPUR DISTRICT:--Population 700,000.

Population of Sholapur City:—74,500.

Number of Villages in District	740	Number of Schools	34
" " Churches	8	" " Teachers	61
" " Communicants	806	" " Christian Pupils	530
" " Rec'd. on Profession in 1906	87	" " Non-Christian Pupils	587
Total Christian Community	1594	" " Sunday Schools	28
Contributions for 1906. Rs. 1219-15-9		" " S.S. Schools	1256
" " * 106-0-0			
Number of Pastors	2		
" " Preachers	4	Biblewomen reside at Sholapur, Barsi, Wadha, Karmala and Dhote.	
" " Biblewomen	14	No resident workers at Manzari, Undirgaon, Soregaon and Bora- mani.	

the welfare of all classes, and a spirit of harmony and Christian fellowship in the church has grown. Some disaffected ones have had their eyes opened to see beauty where they had insisted on seeing nothing but ugliness, and more voluntary work has been done, probably, than ever before. In this way there has been a real revival.

The Church has been accustomed to make repairs on its building, but the way this work has been done lately has been specially gratifying. The enthusiasm of the men in offering to work one or more days without pay in repairing the wall of the compound ; the spirit of the school boys in whitewashing and repairing the inside of the building ; the readiness of the women and girls in cleaning the windows and oiling the furniture ; the eagerness of others in renovating the pulpit and brightening up other parts, work in which all classes lent a helping hand, showed that interest in the Church was not at ebb tide.

There has been more than usual interest in paying tithes, and probably the practice of having the list of tithe payers and the amount given by each read in Church meeting has helped to spur up some of the dilatory ones.

The Church supports a teacher in the Leper Asylum and pays part of the salary of a teacher who spends some of his time as a pastor's assistant. Those who care for the lepers are members of the First Church, but there is a Church composed entirely of lepers, and is called the Second Church of Sholapur. A recent graduate of the Theological Seminary will soon be ordained as pastor of the Second Church.

A number of persons who support themselves by other than mission work have cordially helped in connection with the C. E. Societies in evangelistic services. Song services and preaching with the aid of magic lantern pictures have been carried on with a good degree of enthusiasm. Voluntary, unpaid workers form an element of strength in any Church. The example of Dr. Keskar and his lamented wife has doubtless been an inspiration to some at Sholapur.

The Sunday School of the First Church has grown as a result of efficient work done by Mr. and Mrs. Hazen. Sunday Schools are held in connection with every day school in the District. The Marathi notes on the S. S. lessons are not published long in advance, and it has been a problem how to get these to the teachers in the villages without too much cost. If sent by post once in two weeks, the postage costs several times as much as the cost of the notes. Copies for several weeks can be sent at one time for the same postage as one copy. This year copies for two months have been sent at one time, two months in arrears, and the lessons taught two months behind the regular time.

The missionaries have regularly held English services in the Railway Institute when there has been no chaplain at the Station to do it.

There is evidence that these services have been appreciated, and it is pleasant to think of the pleasant relations that have existed for many years between the Sholapur missionaries and the community that worships at the Institute. That community contains some earnest Christian souls.

The village school takes a prominent place in the work of every missionary who has charge of a District. It

Village Schools. is a valuable means of evangelization in towns where Christianity is little known, and is indispensable where there is a Christian community. The school has to be watched by the missionary as a captain watches his ship. Every breeze that sweeps over the social life of the village is sure to affect the school in some way. The waves sometimes rise so high as to almost hide the school in the trough of the sea, and the missionary watches to see whether it will sink or swim. When there are village quarrels and the master does not side with either party he is charged with indifference. He finds it hard sometimes not to favor both sides, for they represent their case in such a way that "one is infallible and the other always right." The master is called on to write petitions, as he may be the only one in the place who can write.

In one place the school is held in the rest-house of the Mahar (low caste) people. But pupils from three castes in the town come there and sit with Mahar boys. The hereditary patil of the town, a boy about eight years old, is one of them. But the people are now building a place for the school on neutral ground.

There is a steady improvement in the village schools, and the daily routine work is a means of character building for both pupil and teacher.

The social and moral character of a village is largely determined by the character of a few leading men in it. Preaching services often bring to light the ideas that are uppermost in the minds of the people. In some places respect is shown for what is elevating, and a real desire is shown for more knowledge. In one place some of the elders remarked, "Come here often, for these things will help our people." Visits to villages not oftener than once a year have sometimes made permanent impressions, and called forth expressions of gratitude long afterward. The daily dressing for a few days of a boy's foot that had been badly scalded by stepping into a pan of boiling sugar helped to save the foot. The boy would let the missionary remove the coating of cow-dung that had been put on, bathe the foot and dress it, when he would scream if anyone else came near. The widowed mother will ever be grateful. She forgot her caste rules, and allowed the missionary to come into the house and use with perfect freedom her dishes and anything else in the house.

There is evidence of a great change in the attitude of the Christian community regarding manual labor. A few

Manual Labor.

years ago none of our Christian parents wanted their sons to do manual work or learn a trade.

They must be teachers. During the last school vacation several teachers as well as pupils at Sholapur worked as masons and carpenters, and I have heard of no attempt to strike their names off the list of respectable persons. This change came about largely by the revival of manual labor rendered necessary in dealing with the large number of orphans in the Mission.

During the famine a young woman from the Sholapur District wandered away from home, was taken by Dr. Kesker, and afterwards sent to Miss Abbott's home for widows in Bombay, where she became a Christian. She had a husband, and he afterwards wanted her. She hesitated about going to him, as he was not a Christian, and her relatives (Christian) were opposed to it. But she was persuaded to go, and now her husband is asking for baptism.

Marriage expenses for our Christians are a problem. They seem to be on the increase in spite of exhortations to the contrary. Here Hindus will spend from one to five year's income on a marriage, and the Christians find it hard to think a wedding is respectable unless there is a large outlay. Many Christians are weighed down by these burdens of marriage debts, and their power as Christians is largely curtailed."

MRS. GATES writes :—"The work of the Biblewomen has gone on as usual. Each one reports that she receives no

Biblewomen's Work.

opposition, and women in all places welcome her kindly. There are five women at work in

the city, and seven in villages from five to fifty miles distant. Some few women are learning to read portions of Scripture. Generally the method of teaching is to read some Scripture text, and explaining its meaning, try and bring home some direct truth. The large Sabbath School roll of pictures are a means of attracting attention, and prove a text for some teaching. Women from all classes are met and taught. A Biblewoman will make friends oftentimes, and gain hearers, by some kindness shown a sick child. If they are able to suggest some simple remedy, and the child is better, their influence is much increased. In the house of a wealthy man, where all was sorrow because of the very serious illness of the only son, an infant of a few months, warm water was recommended to be given frequently, and the father hearing this, immediately said to the on-lookers, "How knowing these people are! That is just what the doctor told us to give the child!" The number of Biblewomen has been reduced by two, one has married and left work. The other has gone to her reward "over yonder." She had labored most faithfully, and it is a pleasure to bear testimony to the

good work she has done for many years. She was especially apt in her telling illustrations, and in answering questions which would be put to her to puzzle and confuse her.

At a Bible examination held in October, twenty-seven women presented themselves for the higher examination, and twenty-three illiterate women who are taught by the Biblewomen came to be examined on the portions they had been taught. An all day Conference was held at this time, and many encouraging words were given by the women themselves, and they received much good advice in the addresses given to them by the pastor and others.

Some of the women have banded themselves into a C. E. circle, with the name "King's Daughters." These have done some voluntary Christian work, and have raised money for different objects. They have sewed garments and sold them, have made a native vermicelli which was sold, have gathered and sold empty tins such as biscuit tins.

The four schools under my care, two for boys and two for girls, have done acceptable work and it is decidedly encouraging to see the improvement in tidiness manifested by the girls, especially with

regard to their hair. The Director of Public Instruction writes in one of the visitor's books in the girl's school of the Sadar, "A very helpful school," and adds words of encouragement. The teachers have done good work, and it is a pleasure to acknowledge the work done by them. The work in these schools is very discouraging, in one way. There is not the strong desire for education which the higher classes have, and which makes the parents insist upon the children coming to school. A girl may have just become intelligent to go on more rapidly with her studies, and she is married and has to leave school. One boy's school has more than half its numbers from among Mussulman families. A religious teacher has been preaching to the people that their children are to pay more attention to learning their own language, (Hindustani) and they must be taught in the Koran, so the boys have been taken out almost wholesale.

Many of the boys in the two boy's schools have become interested in attending the Christian Sabbath School, and after their own Sunday School in their own schools, they come a mile to the other school meant for Christian children. They are keen on repeating Psalms, several of them the texts, and sing with great earnestness. Two Hindu boys have committed to memory ten Psalms apiece, entitling them to receive a copy of the New Testament."

MR. HAZEN writes as follows:—"When the missionary in this field measures achievement by opportunity, he is constantly forced to admit that the latter far outruns the former. The variety of his work,

Spiritual Quickening.

also, is overwhelming. There is nothing he may not be called upon to do, whether in the spiritual or intellectual or mechanical realm. The fundamental problem in a large Christian community, such as we have in Sholapur, is to get all its members, whether young or old, to act from Christian motives, and to look at themselves, their fellows, and the surrounding non-Christians, in the spirit in which Christ would look at them.

In stating this as the problem of problems, my object has been to indicate what has been to me the outstanding fact in the work of this station during the past year; namely, the growth of a deeper spiritual life amongst all our people. While revival movements, more or less intense, have been going on in various parts of India, there has been taking place in Sholapur a real revival of spiritual religion. It has not been manifested generally in the conventional forms that are generally supposed to be essential to revivals, but it is none the less real and pervasive.

This deepening of the spiritual life manifests itself in the spirit of prayer which has taken possession of our workers, and the earnest desire for blessing to themselves and those for whom they work, and the earnest seeking for God's help in all their endeavors. It manifests itself in the greater interest in the things of the higher life, noticeable among our school pupils, their zeal in Bible study, their readiness to pray, their willingness to work, their greatly improved behavior, the greater ease with which discipline is maintained, and the large number who have offered themselves for admission to the church. The pastor's class of catechumens has been large, and the number wishing to be admitted to the Church has on each occasion been larger than the number approved after examination. Fully thirty boys have been admitted to the Church this year, a larger number than at any time before since my work here began.

These institutions, though separated for Government purposes, are one institution, comprising in all about 150 pupils. Two thirds of these are in the Primary School, where education is given solely in Marathi in five grades. The Anglo-Vernacular, or Middle School, gives three or four years of instruction in English, along with Marathi studies. At present, we have only three classes, preferring to send the few boys fitted to study higher to other institutions. As in previous years, changes in the teaching staff have seriously interfered with the management of the school, and my inability to give exclusive attention to the school work has prevented the best results from being obtained. Since June, Mrs. Hazen has been constantly in the school, supervising the work of the teachers, and giving special instruction to those who are young and inexperienced. For the past few months, a few of

the older pupils have been devoting a part of their time to teaching in the primary classes under her direction; we hope that this feature may continue, and that the school may be able to provide its own teachers.

A large number of non-Christian children have been brought into the school this year, and in spite of irregular attendance, have shown an interest in learning. The number of children from Christian families increases, and we have this year a number of boys in the higher standards from Dr. Keekar's orphanage.

We have been especially gratified during the year, by the faithfulness with which some of the teachers have worked and their willingness to do extra work, outside of the usual hours. In addition to the work for the school, many of them do voluntary preaching and other religious work. Most of them are teachers in the Sunday School also.

This branch of our work has developed considerably, especially in the Weaving Department. Our endeavor here is to help boys to a trade which they can follow independently. The time of their apprenticeship must be long, and some of them get impatient, and go into other work, but a few have kept on energetically and are laying up money to establish themselves in life. For three years it has been the custom to give all boys small payments according to their earnings, reserving the greater portion as a bank deposit for their future benefit. The boys have begun to appreciate this, and are really ambitious to increase their bank account.

The Industrial School.

We are putting in improved machinery and tools as we can use them, and hope to make this branch profitable for the boys by the use of simple improvements which will in future enable them to hold their own in competition with less enterprising native craftsmen. Still this requires long experience and training, and we hardly hope for complete success at once.

In our Carpentry branch the effort has been, as hitherto, to provide manual training for many of the boys in our school, and a trade for the few fitted for it. We have many small boys who are learning how to handle tools, are learning simple mechanical drawing, and so gain a training of hand and eye which stands them in good stead in their literary studies. A few boys have left the school to engage in carpentry work elsewhere, as there is a great demand for skilled workmen in the building trades in Sholapur at the present time, owing to the additions to the cotton mills, and the erection of dwellings and shops necessary in a rapidly growing industrial center. The workshop has all it can do to supply the needs of our own school in the way of repairs, supplies of various sorts, and equipment for the weaving department. During the year a considerable sum has been paid in wages and scholarships to deserving boys.

The number of boarders is less at present than ever before during the past six years, being about 100. This is due to the fact that the orphans of 1900 are gradually dropping out, and the new boys taken in from time to time do not fill up the number. Some few orphans are taken in, or children of very poor parents, and regularly boys who have completed the course in the village schools are brought in to carry on their education in the Station School. We hope that the coming year will see an increase in the amount paid by parents for the education of their children. During the past year, a time of severe scarcity made it impossible to press the paying of fees, but we hope that with the prospect of good crops this season the people in the villages may arise to the call for them to do more for their boys.

The discipline in the Boarding department has never been more satisfactory. Large responsibility has been given to the older boys, and they have shown themselves generally worthy of trust. In addition to regular prayers by the master in charge, the boys have held daily prayer meetings of their own. They have also a Senior and Junior Christian Endeavor Society, and some of them have been much interested in helping in the weekly evangelistic services held in the Church.

For a year and a half I have been Superintendent of the Sunday School, comprising the older boys and girls of our boarding schools, and older men and women also. More effective organization has resulted in greater enthusiasm, and it is most encouraging to see the way in which both teachers and pupils have taken up the study of the lessons. A weekly teachers' meeting has generally been well attended, and the teachers profess themselves helped by it.

In our two Mission Boarding Schools, and in the Orphanage under Dr. Keskar, are Christian Endeavor Societies; besides these, the male teachers and the Biblewomen have separate societies, and in two outlying villages, societies have also been formed. For all these, a Local Union has been organized, holding quarterly conventions, which have proved helpful in stimulating interest, and in keeping the societies up to their work. The total membership now is 429, in 14 societies, an increase of 34 over last year. Twelve delegates were sent to the recent Convention of the Bombay Presidency Union at Sangli, in November."

Until the middle of November the Woronoco Girls' School, the Girls' Industrial Work and a Hindu Girls' School were cared for by Mrs. Harding. To this was added the superintendence of the Kindergarten from the last of July till the middle of November.

MRS. HARDING writes :—“The years' work shows how precious is a faithful worker. The amount of work to be supervised was such that I was not able to see to all of it every day, and my ideal supervision was a rotation inspection. I soon found such a promptness, such conscientiousness, and ability in the head mistress Sulochinabai, that I left the school to her, having only the accounts and helping in minor details occasionally or in discipline. Observation of such qualities may go on in many unobtrusive ways, and the fact that she did not realize herself under observation proves her qualities of sterling value.

I would I could report as well for the other parts of the work. The boarding department took up most of my time and yet whatever effort I put into it seemed swallowed up in the need for more.

The industrial department is still laboring under hindrances of inadequate appliances, and lack of industry of the majority of the workers. The girls who are only in the weaving department and not in school attended a class to learn to read or to keep up what ability they already possessed of reading so that each might at least be able to read the Bible.

The Societies kept in very good condition. The money they earned during the year was a large sum, Rs. 25. The ways they earned it are as follows :—During the hot season the girls watered the bungalow garden, the teachers hemmed table linen and did some hemstitching ; some of the smaller girls cut grass for the buffaloes and horses, and oiled the wood work of the bungalow, etc. So that supplemented by last years amount, ten rupees were given to the general fund of the Christian Endeavor and the yearly contribution of fifteen rupees toward the support of an orphan in Africa, also twenty-four rupees toward the support of a Sholapur girl studying in Poona.

The Hindu School suffered most, for during my long absence due to my son's poor health the teachers indifferently allowed it to run down. Nothing I could do seemed to put life into the teacher or school work. Finally in despair I cut the teacher's salary. I decided that for poor work poor pay was suitable. To my astonishment the school began immediately to mend. I am now afraid to raise the salary for fear of spoiling the good work. Had I imagined the result the salary would have been cut long ago.

The kindergarten has been carried on very capably by Miss Judson, now Mrs. Kernan, who when she left the school in July had arranged

a schedule of work to the end of the year, or until Miss Harding came out. This was very faithfully and intelligently worked out by Shevantibai the head teacher so that when the school was inspected by Government it received honorable mention."

Miss FOWLER reports :—"The Woronoco School has kept its examinations up to the Government standard.

**The School's
Christmas.**

Eleven of the girls have been fitted to continue their studies in the Ahmednagar school, and three have gone to the Female Training College in Poona, and are doing good work there. In November eleven of the girls united with the Church, and during the past year and a half twenty have joined it.

In making our plans for the school Christmas this year, it seemed too bad that the girls should know so little by experience of the spirit of giving. They have always been just the recipients of gifts. We therefore suggested to the three higher classes that they should get the presents and prepare them for giving to the three lower classes. At first they did not seem to be very enthusiastic. But after they had had their class meetings and appointed their delegates to come to the bungalow and confer with us upon what they had decided, they seemed most happy. When they started off to the bazaar with their money, they were in great glee, and seemed to enjoy the fun of keeping their secrets from the other girls, and of giving the presents on Christmas day. And they truly enjoyed it even when they thought they were to receive no presents themselves. The experiment was most satisfactory in every way."

Miss HARDING reports :—"It is a joy to be back in India again, and to be able to work for my little "brown babies" once more. Of those who attend the

The Kindergarten.

kindergarten regularly twelve come from some of the poorest families, their parents being too poor to even provide clothes for them. A set of "school clothes" have been made for these children, which are put on when they come in the morning, and are taken off again before they return to their homes at noon.

A calling woman brings the children to kindergarten every day. After their faces and hands are washed, their hair combed, and they are dressed in their clean frocks, they present a very different appearance. To such children, whose homes are only little grass huts, and who have absolutely nothing in the shape of toys, books, pictures, etc., the kindergarten opens up a new world, and it is a constant delight to see their development from day to day.

The Training Class will not be started until next June.

There are now three teachers and forty-three children enrolled in the kindergarten. One of the teachers, Shevantibai Alhat, was left in charge of the work when I went home. She carried it on faithfully



Welcome to Misses Fowler and Harding by their schools.

and well until Miss Judson, now Mrs. Kernan, came out to take charge of the work."

DR. KESKAR reports :—"In connection with the Leper work the greatest event of the year was the visit of

Leper Mission. Mr. and Mrs. W. C. Bailey. Mr. Bailey is the founder of the Mission to Lepers in India and the East. His visit caused great joy to lepers and workers in the asylum. Mr. and Mrs. Bailey were presented with an address and a mango tree was planted in memory of their visit.

Our community consists of orphans and lepers gathered in the last famine. When they came to us they had no higher motives than to save their lives. By and by they came to know the love of Jesus and the majority of them have accepted Him as their Saviour. But they had not realised the value of the higher Christian life. Ever since we heard of the revival that was then going on in Wales we desired and prayed for the blessing for our dear orphans and lepers, and we are grateful to report that last May we received the blessing. The Church among the lepers also was praying for a revival among them.

They confessed their sins to God and their faults to each other and received forgiveness and joy which could not be described. Since the revival started among us a great change has taken place. Teachers have worked more faithfully and the orphans and lepers have done their duty more cheerfully and honestly. For the present they devote more time in reading the word of God and in prayer than ever. We have less trouble in managing these institutions.

Since the death of Mrs. Keskar all the responsibility of several branches of our work has been laid upon me and I must confess that I am quite unable to fill the gap and hence there has been now and then less of supervision, which means less activity in our work. But I thank God for enabling me to do the work that has fallen on me."

REV. TATYABA BHOSLE writes of the Church thus:—"During the year there was not much sickness, neither death nor unpleasantness, in the Church. Two or three families were feeling offended for several years, and therefore did not attend the regular services. Not only that, but instead of helping the Church, they used to work against it. This year two of those families were reconciled and have begun to come to the services and are gladly taking part with other brethren and sisters in the church affairs. Nearly nine tenths of the members in this Church are self-supporting. All do their church work gladly."

Mrs. CHURCHILL writes :—"After a month's rest in Ahmednagar, Mrs. Harding returned for a brief visit to Sholapur, when she has labored for nearly twenty seven years. The people there gave

Mrs. Harding's Welcome at Sholapur.

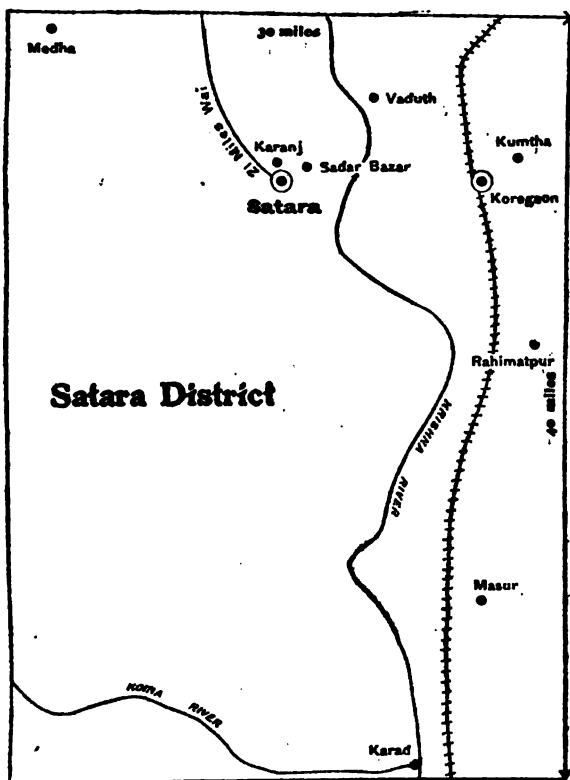
her a delightful welcome. They gathered in the West corner of the Harding bungalow compound. There were several kindly and appreciative speeches from those who had been especially helped by her. Then, in accordance with the time honored and graceful custom of India she was garlanded. Representatives of the Church, of the various Sunday Schools and Christian Endeavors, the Districts even to the Moguli, each brought a garland to be placed on her neck. When the number rose beyond twenty and the fragrant burden grew too heavy for her, her two small grandsons were pressed into service. The total number of garlands amounted to fifty-one. The occasion was significant in showing the love and appreciation felt by our Indian Christians for those who have spent the best part of their lives working with them and for them, and the expression of such feelings helps to cement the bond of friendship between them and the missionaries."

THE SATARA DISTRICT.

Rev. and Mrs. H. J. Bruce and Miss L. H. R. Grieve, M.D., are stationed at Satara. Till the October Mission Meetings Rev. and Mrs. H. Fairbank had charge of the outlying work in the Satara District, though they were living in Ahmednagar and helping relieve the pressure of work there. The journeys back and forth between Satara and Ahmednagar, together with the extra work they were carrying on, doubtless had much to do with the physical health of both.

MR. BRUCE writes :—"It is a matter of great satisfaction to see what a change of attitude there has been among

An Interesting Tour. the people in the Satara District within a few years past. Formerly the Christians were despised and ignored. Their touch was pollution to the higher and middle classes. If a tract were offered to them they demanded that it should be laid down upon the ground so that they might pick it up without fear of personal contact with the giver. But with some it is different now. So eager are some people even of the higher castes to receive the tracts that even when they have vessels of water on their shoulders, they will take them from the hands of a Christian. This change of attitude was very pleasantly illustrated a few days ago. I arranged for a number of my preachers to go to Khandoba's festival at Pali, as I have done many years before. Vithoba of Wadut found it more convenient to go by train to a near station, and so did not join the others until he reached Pali. As he entered the train he purposefully selected a compartment that was well crowded with well to do natives so that he might preach the Gospel to the large company. There was no place for him to sit, and he remained standing for



SATARA DISTRICT:—Population 500,000.

Satara City:—Population 22,000.

Number of Villages in District	- - - 700	Number of Schools	- - - 5
Number of Churches	- - - 2	" " Teachers	- - - 9
" " Communicants	- - - 123	" " Christian Pupils	- - - 57
" " Rec'd on Profession in 1906	- - - 3	" " Non-Christian Pupils	- - - 109
Total Christian Community	- - - 212	" " Sunday Schools	- - - 6
Contributions for 1906 Rs. 461-15-6		" " S.S. Scholars	- - - 165
	= \$154-0-0	No resident workers at Medha, Masur or Karad.	
Number of Pastors	- - - 1	Biblewomen reside at Satara, Sadar Bazaar and Koregaon.	
" " Preachers	- - - 1		
" " Biblewomen	- - - 6		

some time. He began his preaching in a conversational way, and very soon the whole company was so interested that they not only made a place for him to sit down, but they quietly listened to all he was saying. At the next station he began to gather up his things to leave the compartment, and they asked him where he was going. He said he was going into the next compartment to tell the people there also of the good news of the Gospel. At this his companions protested. He must remain there and tell them more. In their eagerness they seized his goods and would not let him go. He sat down again and continued his story until they arrived at the station where they must all alight, and from there they went together to the Pali mela, talking all the time of the wonderful things which they had heard. At Pali, Vithoba joined the other preachers, and everywhere they found great readiness to hear the Word.

Many friends who have for many years been interested in the tract work of the Columbian Press will regret to learn that that work has now been brought to a close. Unable longer, on account of ill health, to care for the work, the press has been sold and passed into other hands. For twenty-five years the press has proved itself a most useful agent. Its work gradually grew to very large proportions, and several millions of tracts have been produced and scattered abroad. But though the tracts are no longer produced as formerly, the influence of the work has by no means ceased. I gave the stereotyped plates of one of my earliest tracts, 'Who is Jesus Christ?' to Rev. Mr. Franklin of the Alliance Mission, and he at once arranged for the printing of 75,000 copies. I had previously printed 112,000 copies, and this made 187,000.

It is now just thirty-one years since I came to Satara and commenced open air preaching on the streets. It was then a comparatively new thing here, and many of the people felt scandalized to have a band of Christian preachers invading their sacred precincts. We chose for our principal outpost a place in the center of the city, where five roads meet, and where there is a fountain called the *Jalchattri*. Four or five evenings in the week we went to this place and endeavored to preach the Gospel. Commencing with a Christian hymn the people would gather round us often to the number of 100 persons. Many of them, perhaps the majority, were eager to hear what we had to say, but there were always a good many who were determined to prevent our preaching at that place. Several would begin talking at the same time and thus make great confusion. At such times we would stop our preaching and commence singing until all was quiet again. This contest went on for many months until our opponents saw that we

**The Columbian Press,
Satara.**

**Street Preaching at
Satara.**

were not disposed to yield to them, and then they gradually dropped off and our audiences became more quiet. Often the people would sit on the ground in a circle around us and listen as quietly as they would have done in the Church. Two things I always insisted upon with my native preachers. First they must not, in their preaching, talk against the Hindu religion, or the Hindu gods, as they were strongly inclined to do. They must preach Christ and Him crucified, only. Second, I would never allow any discussions on the street. This would invariably lead to turmoil and distraction. Would-be disputants were invited to come to our houses, where we could quietly sit down and answer their questions. No one can tell the amount of good that has been accomplished by these efforts which have been kept up with more or less regularity for thirty-one years. There are men who have risen to prominent positions in the Christian community of Western India who date their first convictions of the truth of Christianity from what they heard years ago at our *Jalchattri* preachings.

I regret to be obliged to state that, after so many years of quiet working in this line, there was a serious assault upon our preachers in the bazaar a few days ago. They were in their usual place near the weekly bazaar, where they had preached unmolested for many years, when a police sepoy came along and tried to drive them away. He was very violent in his action. Our venerable pastor was thrown down and his turban and books were scattered here and there. Another preacher was struck with a club. The sepoy told them to go to their chapel and preach—they had no right to be preaching there! This affair was at once reported to the Superintendent of Police, who investigated the case and punished the recreant policeman with a fine. I presume that this will prevent any further molestation of our work for a long time to come."

MRS. BRUCE writes :—"I have, as heretofore, had charge of the Biblewomen during the past year. There are six women who go to different parts of the city and near villages. Occasionally they are furnished with a cart when they visit villages more distant, and often return enthusiastic over the reception of their message by the simple village folk. The Biblewomen have semi-annual examinations in the Bible which helps to furnish them for their evangelistic work.

During a considerable part of last year, I conducted the devotional exercises in the Station School; and I have been freely in and out, giving suggestions to the different classes. More of the kindergarten methods have been introduced with good results, and the drill for both boys and girls is a marked feature of the school. A good

**The Station School
at Satara.**

proportion of the children passed in the Government examination in October, and a grant of Rs. 400 was received. The Educational Inspector specially expressed his approval of some of the girls who did well in the fifth standard, because he said it is rarely that a Hindu girl gets beyond the third standard. We have had four regular teachers besides some one to teach singing and sewing a part of the year and a sixth standard was added to our school course in November. Our Station School has been visited from time to time by officers of Government and others, and our Visitor's Book contains most appreciative entries from the Educational Inspector, C.D., the Collector of Satara, and from C. S. Campbell, Esq., I.C.S.

We have small schools in the suburbs of Satara, viz., in the Sadar Bazar and at Karanj, also in the Dhorwada in the town where there are leather-dressers and other castes. I can easily visit these

Village Work at Satara.

schools of a morning, and they furnish a nucleus for Sunday Schools. Beyond Koregaon, thirteen miles from Satara, at Kumpta, there is a nice little school taught by a young man who belongs to that place. He became a Christian when he was a lad, and it cost him something to face the opposition of his relatives. A few weeks since, Dr. Grieve and I spent a day at Koregaon. We had fellowship with the few Christians there, and various opportunities to speak the Word in the town, and administer medicine to those who were ill. Our Satara pastor was with us, too, while Rev. Hariba is stationed at Koregaon; and some of the Marathi people came to the Chapel to hear what we had to say."

DR. GRIEVE writes :—"The year 1906, the fifth of the medical work in Satara, has been the hardest in its history, and yet the year of greatest blessing. Like the previous two years, no money for this

Medical Work.

work has come from the Woman's Board but it has drawn its support entirely from fees from patients and voluntary contributions, both of which are uncertain. Its development has been much limited for lack of funds. Hence the need for the work, or the appreciation in which it is held by the people cannot be gauged by the numbers of those benefited by it. The need for a hospital daily increases. The most needy patients who are brought in from long distances must often be sent away unhelped because there is no place to take them in. The majority of the patients are middle and high caste Hindus, with a good number of Mahommedans, a few Parsees, Lingaits and others. One half the patients come from the city, one half from the villages.

The Christians were inoculated early in the epidemic. And though there were 18 cases among the 172 who were done all were very light cases, and made good recoveries, showing the efficacy of inoculation.

A number of the bright, high caste boys who frequented the dispensary and composed the little Sunday School have died. The dispensary is in the worst infected part of the city but was not closed for a day. The tiles were removed and disinfectants freely used. The helpers remained faithfully at their work. Both helpers have done faithful work this year. The Biblewoman reads daily with the patients in the dispensary and has visited eleven neighboring villages. The nurse does a good deal of the dispensing and is welcomed in the homes. The young woman who cleaned the floors died one day after a few minutes illness, probably bitten by a snake. Plague, cholera, small pox, leprosy, and all diseases consequent on sin and dirt are common. Brahman women, often widows, and Mohammedan women are coming to the dispensary more freely. The number of patients varies greatly. Every now and then it seems as if some extra heavy wave of opposition would sweep it away altogether. At other times funds were so low that it looked as if we could not go on another week. But we have come through.

Last hot season there was a severe epidemic of cholera and some of our Christians were seized; but there was only one death, that of a child. The year ends in the midst of an unusually severe plague epidemic which began in October. The city is largely deserted; the people living, and many dying, in the fields. The Swadeshi movement, and fear of becoming Christians if they take our medicines, have kept many from getting help, and they make offerings and cry to their stone gods to save them or their dear ones. Many who do call us give deadly native mixtures first, as a safeguard. The mortality is greater in the city than in the villages. Many of the poor live in foul dark holes, with door so small one must crawl on his knees to enter. There is no light nor air, often no one to care for them at all, unless some neighbor be paid or persuaded to do so. And when there are willing friends they are usually too ignorant and superstitious to be of much use. Often a whole family is ill at once.

As usual we all went to the big festival at Mahooli, where many thousands of people bathe in the sacred water where the two rivers meet. This gives a splendid opportunity to tell the women about the better way to wash away their sins. Some of the villages, even in the far part of the District, have been visited and medicines given out, but we were not able to do as much of this as in other years. The results of the work are not manifest. Many hear of Christ for the first time in the dispensary. Many are studying the Word to learn about Him."

THE WAI DISTRICT.

In 1906 Rev. and Mrs. T. S. Lee, Mrs. Sibley and Miss Gordon were stationed at Wai. During the first three months of the year Miss Gordon was temporarily in Ahmednagar in the Girls' Boarding School, and the first of 1907 finds her again in Ahmednagar in the same school. Mrs. Bissell and Miss Bissell were both in Wai till March when Mrs. Bissell was able to be carried to Panchgani.

MR. LEE reports as follows :—“The important share taken in the mission work by the pastor at Wai deserves grateful mention. He has given his time freely for village work with preachers and teachers, and has led in the bazaar preaching. In proportion as he has had faith, courage, and zeal, the preachers and teachers have been helped during a trying year. In joy and bereavement all have been helped as much by his noble example as by his tender heart and sympathetic words. This has been a year of spiritual growth and quickening. In this the daily prayer meetings, in which the pastor has taken an increasingly important part, have been both the means and the result.

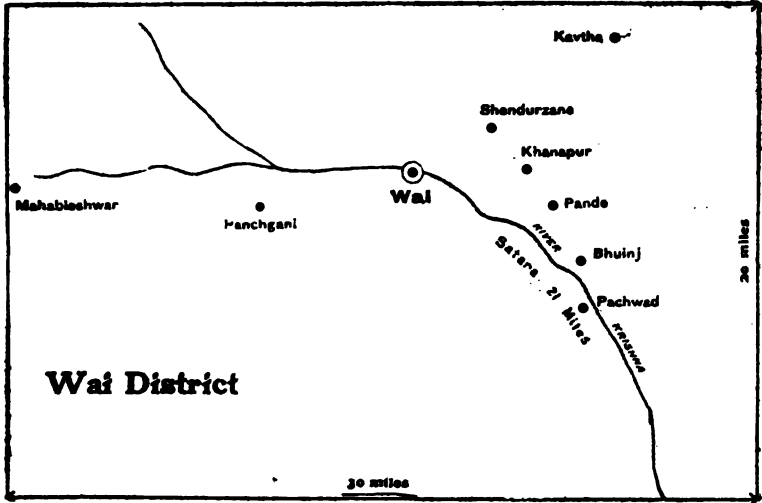
Lantern talks on the Life of Christ have been given in different parts of the city, in the villages and at fairs.

Opposition.

Especially among classes who should know better we have met with rowdiness and lying attempts to prevent our preaching. Under such circumstances the conduct of the preachers has been such as to preach more effectively than they could have done had their voices not been drowned, their audience driven away, or the lantern sheet torn down.

The little girl whose Brahmin father hurled her half way across the street, and then, as she tried to rise, brutally struck her down, will not forget the story or the picture of the One whom she had seen taking little children tenderly in His arms and blessing them. The group of young Brahmins who shouted, yelled, sang, rang bells, and drummed—who attempted to prevent all from stopping to listen, and who were prevented from throwing stones only by their own cowardice when they saw that this would be too much,—presented a ludicrous and disgusting contrast to the patient sweetness and dignity of the group of preachers who, although not all of Aryan blood, have a spiritual inheritance greater than any race pride.

In Mahableshtar, due to the fact that the missionary gave less attention to the lantern work in the bazaar chapel, the meetings were less successful than the preceding year. But the interest taken both in secret and openly in the message and faith which the preachers proclaimed was most encouraging. Because the missionaries gave



WAI DISTRICT:—Population 89,000

Wai City: Population 14,000.

Number of Villages in District	120	Number of Schools	- - - 11
„ Churches	- - - 1	„ „ Teachers	- - - 17
„ Rec'd on Profession in 1906	- - - 7	„ „ Christian Pupils	- - - 73
„ Communicants	- - - 51	„ „ Non-Christian Pupils	- - - 238
Total Christian Community	- 110	„ „ Sunday Schools	- - - 11
Contributions for 1906	Rs. 452.00	„ „ S.S. Scholars	- - - 324
	= \$151.00.		
Number of Pastors	- - - 1	Biblewomen reside at Wai.	
„ „ Preachers	- - - 4	No resident workers at Maha- bleshtar, Panchgani and Kawtha.	
„ „ Biblewomen	- - - 5		

themselves with unusual regularity and enthusiasm to the Bazaar Sunday School, this was larger and better than the year before.

During the rains we spent about three weeks in Bhuinj. Nearly every day Mrs. Lee and Anubai went to some village and had good meetings in many homes. Anubai's memory is a link that

Touring.

draws many a degraded and perhaps somewhat hardened and dulled woman's spirit to the tender Consoler and Friend. With Keroba, Dhanaji, and the colporteur, nearly every town within a circle of from five to ten miles was visited. Large and attentive crowds more than rewarded us for long and sometimes all day tramps through heavy mud. In every case but one the attitude of the people changed from one of cold suspicion, doubt, or indifference, to one of frankness and cordiality.

The schools of which we have charge are in some respects doing poorly and in others well. A few boys who

Village Schools.

have completed the third standard in the school started by Miss Abbie Child in the Maharwada at Wai have come up into the Station school. Probably Pachwad and Bhuinj will also soon send some more. Both of these schools have recovered from the paralyzed condition in which they were at one time last year. In Kawtha a large community has long been asking for a school. Some years ago there was a school and group of Christians in this place. Those who favor the school in Pachwad and who have allowed their boys to enter the higher schools in Wai and Ahmednagar were boys in this old school. Because they had a taste of school they appreciate more than most the value of what we want to give. Some friends in Lima Ind. enabled us to open the school. Thirty bright boys and girls attended. The first teacher had a painful accident which caused irregularity in his attendance. There have been three teachers in as many months, and the school has had a poor beginning. But the attendance is good. The pupils are bright, and work well. The people are steady and enthusiastic. They have promised land for a school house and house for preacher and teacher, but a better piece is available for a small price. This place should become an outstation and a center of school and evangelistic work."

MRS. SIBLEY writes :—"The desire on the part of some to hinder

Biblewomens' Work.

Mission work has affected in some degree the work among women but has not really hindered it. It has led the Biblewomen to more earnest prayer and effort; and they have felt a greater love for their Hindoo and Mohammedan sisters, many of whom have been loyal to the Biblewomen; and have received them and listened to them though they knew it meant some persecution. There has been some illness among the Biblewomen and they have often gone to their work,

feeling far from able for it ; and when advised not to go, have felt it a great deprivation to be kept from the work they really love. In the last two months of the year two of this band of workers have been taken from us by death.

The twelve women and seven children connected with this Home during 1906, have been kept in good health,

The Widow's Home. and have seemed generally happy and content. The older children and younger women have done fairly well in school. The others have been engaged in plain sewing and household work, by which they have been able to earn a little. Two of those not before taken into the Church have united on profession of faith in Jesus. Work on a building for the widows has been begun, and we hope to have it ready for occupancy early in the new year. We are very grateful to the friends whose gifts have enabled us to continue this work.

With one exception the children whose home is the Orphanage in Wai, have been spared. Study and work and play have filled the days, and it is good to see them well and happy. Seven have united with the Church during the year, giving good evidence that they desire to be true witnesses for Jesus.

Orphanage. The Shendurjane School has felt somewhat the effects of the unrest and opposition that is now in so many parts of India. At no time, however, have we been compelled to close the school. A few children have attended regularly and taken much interest in their work. During the last month of the year the attendance has begun to increase, and some who have opposed themselves are becoming more friendly."

The following is MISS GORDON'S report :—"The Station School has had an attendance of about one hundred during the greater part of the year. Of these 50 have been from the orphanages, 13 from the Christian community, and the remainder outside Hindu children. We teach through the 5th Marathi Standard and in the 4th and 5th Standards teach a little English (out of school hours) so that when they finish our school they are ready for the 2nd Anglo Vernacular Standards in the Ahmednagar Schools. Several unavoidable changes in the staff have been hard on the school but on the whole good progress has been made.

The opposition that we have been having in Wai this year has affected our three girls' schools very seriously.

Girls' Schools. At one time they were almost empty but the teachers went as usual and after a time

the girls began to come back one by one and new girls to come in. Though we have to report a loss in numbers, yet we are grateful that we have been able to keep the schools open and that the outlook is more hopeful. In many cases the mothers have said, "We would be only too glad to send our girls for they are running about in the streets, but their fathers will not hear of it." The calling women have had to bear their share of trouble because they would not leave our employ. The people from whom we rent the school room were interviewed to see if they would not turn us out. The schools have been spoken against in private and in public. I think the wonder is that so many are still willing to trust their girls to us.

A Sunday School in connection with each school has been held on Sunday morning and been fairly well attended. The calling woman in the Kasar Wadi School who has been with us since we began in 1898, thought we might close these for a time, but we assured her that God would take care of His work and that we had nothing to fear. Though the opposition has been keen and hard to meet and on the surface it has seemed a discouraging year, yet it may have been our best. It has strengthened our faith, increased our prayerfulness and made us feel as never before that God does reign.

The opposition in Wai has reached out and affected the village schools in Khanapur and Pande. The attendance in both has been small. It takes much courage to work faithfully and enthusiastically with a few, after having had the inspiration of a room full of bright eager faces, but the teachers have kept on and are hopeful for a better state of things."

ACKNOWLEDGEMENTS.

To the constituency of the American Board and the two Women's Boards who have stood behind us this year with their interest and their prayers, to Dr. Louis Klopsch of the Christian Herald, N. Y. to Miss Wheeler of the National American Relief Committee, to the Lord Radstock Succor to India Committee, and to the host of those who have given this year to this work of our Lord's in Western India, we give our heartfelt thanks.

Sincere thanks are due to the Religious Tract Society of London for their free grant of paper for the *Dnyanodaya* and the *Balbodhmewa*.

The Mission is under deep obligation for special Medical services gratuitously rendered to missionaries by the following :—

W. J. Wanless, M.D., Presbyterian Hospital, Miraj.

Lt.-Colonel C. T. Willis, Satara

DONATIONS.

The money for special work sent by friends through the Treasurer of the American Board, has been acknowledged in the *Missionary Herald*. Other sums that have come directly to the missionaries are acknowledged below. The rupee is equivalent to about 33 cts., or 1s. 4d.

RECEIVED BY				Rs.	A.	P.
REV. DR. BALLANTINE FOR RAHURI DISTRICT.		Rs.	A.	P.		
By receipts from various sources	..	100	0	0		
From Home Friends	..	145	15	0		
" Miss Hamlin of San Francisco	..	76	8	0		
From Mrs. Conrady through H. F.	..	30	2	0		
From Miss INNES of China	..	15	1	6		
" Christian Herald	..	3,845	0	0		
" Wheeler Fund	..	2,260	0	0		
Mrs. M. Paterson of Canada	..	75	2	6		
W. O. McAboy	..	46	0	0		
John Ball of Canada	..	15	8	0		
From Y. M. C. A. of Cushing Academy	..	22	10	0		
From Miss F. Park	..	6	0	0		
From Hope Church of Springfield, Mass	..	60	4	0		
From Miss Ella A. Upson	..	49	2	0		
" Mrs. Dunbar for orphan.	..	45	8	0		
" Rev. H. W. Boyd	..	60	8	0		
" Mrs. Donis	..	80	9	0		
From Mrs. Janesch of Natal	..	81	0	0		
" Local Board of Rahuri for medicine	..	100	0	0		
From Standard Oil Co. for Rahuri Dispensary	..	128	0	0		
RECEIVED BY				Rs.	A.	P.
REV. AND MRS. KARMARKAR.						
Miss Mary Hall, U.S.A.	..	74	18	0		
Christian Herald Fund	..	45	0	0		
Dr. John H. Converse, U.S.A.	..	301	10	6		
Mr. C. I. Smith, U.S.A.	..	60	5	0		
National Bible Society of Scotland	..	560	0	8		
British and Foreign Bible Society	..	144	0	0		
Mr. Frank Anderson, Bombay	..	5	0	0		
RECEIVED BY DR. KARMARKAR FOR THE BYCULLA DISPENSARY BUILDING FUND.				Rs.	A.	P.
Standard Oil Co. through Mrs. Meyer	..	500	0	0		

	Ra.	A.	P.
Hon. H. E. E. Proctor ..	100	0	0
Shr. Kamalabai Saheb Baroda.	101	0	0
Mrs. M. H. Batty ..	50	0	0
Hon. E. M. H. Fulton ..	25	0	0
N. Powell & Co. ..	200	0	0
Samuel Smith, M.P. ..	75	0	0
Jamsetji Ardesair Wadia ..	100	0	0
Samson, David, Kt., ..	100	0	0
Late Diwan Bahadoor Dham- naskar, Baroda ..	100	0	0
Burjorji D. Patel, Quetta ..	100	0	0
Mrs. Shea, U.S.A. ..	15	0	0
H. E. Lord Lamington ..	25	0	0
Mrs. F. H. DuBoulay ..	10	0	0
Col. & Mrs. Bannerman ..	25	0	0
Mrs. Frank Anderson ..	10	0	0
Mrs. Loder, U.S.A. ..	74	18	0
Mrs. Chas Jewell, U.S.A. ..	29	8	0
Deputy Surg.-Genl. Partridge England ..	760	0	0
Mrs. Campbell, England ..	6	13	0
Hon. Miss Emily Kinnaird ..	£ 5	0	0
Mrs. Spicer ..	5	0	0
Ladies at Chiselhurst ..	5	0	0
Lord Radstock ..	8	0	0
Ladies at Camberley ..	8	8	0
Mrs. Tritton ..	2	0	0
Mrs. Dick ..	1	0	0
Hon. Grano. Wadde- grave ..	1	0	0
Three friends on steamer ..	1	12	0
	896	9	0
Rao Bahadoor N. J. Vaidya ..	51	0	0
Ladies Missionary Settlement.	15	0	0

SCHOOL FOR THE BLIND

Mrs. Douglas Green ..	10	0	0
Miss Bruce ..	12	0	0
Thro' Mr. N. V. Mandlik ..	40	0	0
Thro' Bombay Guardian ..	20	0	0
From Milton, Vermont ..	9	0	0
Miss Stocking ..	90	8	0
Mrs. Comady ..	45	3	0
Mrs. Seiler ..	52	0	0
Record of Christian Work ..	55	0	0
Pilgrim Sunday School ..	26	5	0
Prof. Welinkar ..	10	0	0
F. J. Varley Esq ..	10	0	0
Tho Misses Lane ..	278	0	0
Rev. C. C. Carpenter ..	109	11	0
Bai Sahib of Baroda ..	105	0	0
Thro' Mr. Dracup ..	80	0	0
Rev. J. Malau ..	5	0	0
Ardesair Hormusjee Wadia Estate fund ..	200	0	0
Geneseo, Illinois ..	80	3	0
Miss Robson ..	30	0	0
Thro' Mrs. Huntington's Bible Class ..	36	10	6
Plymouth S.S. ..	60	2	0
Thro' Miss Patton ..	80	0	0
Mrs. Clapp ..	15	8	0
Rev. C. B. Ward ..	2	0	0
Jocubebai ..	4	0	0
Wantratoso C. E. Society ..	75	5	0
S.S. St. Paul ..	66	9	0
Miss Procter ..	60	5	0
Christian Herald fund ..	45	0	0
Powell & Co. ..	15	0	0
Thro' Dr. Keekar ..	85	0	0
Mr. Tarachand Puraram ..	20	0	0
A Friend ..	20	0	0
Miss Goetting ..	10	0	0

	Ra.	A.	P.
Mr. T. A. Bailey ..	74	2	0
Columbus, Ohio ..	22	10	6
Thro' Rev. H. McNeile ..	23	8	0
Miss Soanby ..	14	18	0
Mrs. Dickens ..	45	0	0
Miss Abbott ..	11	11	0
Mrs Adams ..	10	0	0
Mrs Capron's Bible Class ..	90	6	8
Mrs. Wagstaff ..	10	0	0
Thro' Mr. Soams ..	8	0	0
Mrs. R. D. Wadia ..	15	0	0
Miss Emily Sharp ..	5	0	0
The Kinnaird Club ..	20	0	0
Mrs. Tukhud ..	10	0	0
Springfield, Minn. ..	6	0	0
Ada, Minn. ..	23	6	0
Thro' Miss Wheeler ..	1,782	8	0

RECEIVED BY
REV. JAMES SMITH.

Right Hon. Smith ..	£	10	0	
The Christian Herald ..	Ra.	960	0	0
Miss Wheeler ..	6,382	8	0	
Mrs. Ford ..	\$	5	0	

RECEIVED BY
REV. H. FAIRBANK.

Miss Wheeler, Worcester, Mass. ..	212	8	0
Prof. Parsons, Colo. Springs ..	75	0	0
Cong S. S. ..	60	3	0
Rev. A. S. Bush ..	48	0	0

RECEIVED BY
DR. I. H. BEALS.

A Friend ..	100	0	0
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RECEIVED BY
MRS. M. E. BISSELL.

C.E. Society thro' Mrs. Buchanan, Milltown, ..	37	11	0
Mrs. C. B. Baldwin, Palo Alto, Calif. ..	46	0	0
Mrs. Brewell, London, ..	75	0	0
Miss Wheeler, ..	15	0	0

RECEIVED BY
EMILY R. BISSELL.

Cong'l Church thro' Rev. H. Atkinson, San Rafael, Calif. ..	56	5	0
Dr. Julia Bissell ..	46	15	0
Miss Calkins, Wellesley College ..	81	7	0
Mr. Frank Frazer, Washington, D. C. ..	80	10	0
Miss Wheeler ..	91	0	0
Radstock "Succor to India Fund" ..	50	0	0

RECEIVED BY
MISS MOULTON.

Mrs. J. B. Knight, Kirkee ..	190	0	0
Miss Bissell ..	30	0	0
Mrs. Huntington, Northfield..	60	5	5
Mrs. MacLean, Duluth ..	45	0	0
Miss S.B. Alexander, Oak Park ..	61	6	0
Mrs. Wedge ..	15	0	0
Elk Point, S. Dak ..	60	5	0
Rev. G. W. White ..	15	0	0
Rev. G. W. W. & Mrs. Childs..	30	1	0
Minnehaha S. S. ..	18	18	0

DONATIONS.

75

	Ra.	A.	P.
Lord Radstock Succor to India Fund	..	365	0 0
Mrs. Alexander	..	74	18 0

RECEIVED BY DR. RUTH HUME.

From Mrs. Moore's Children	..	Stretcher	
.. Friends	..	Steriliser with filters.	
.. "	..	Ra. 48-1 for freight on steriliser.	
.. Mrs. Gibb	..	Ra. 20-0-0	

RECEIVED BY DR. STEPHENSON.

From a Friend	..	\$ 25.00
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RECEIVED BY REV. E. FAIRBANK

Through Miss Wheeler	..	2,484	0 0
From Morristown, N. J., for famine relief	..	986	12 6
Through Christian Herald	..	855	0 0
Through Lord Radstock Fund	..	800	0 0
From Alice House girls	..	40	0 0
Lend a Hand Society, Hadley, Mass.	..	75	0 0
Through E. A. Appleton, South St. S.S. Springfield, Mass	..	15	4 0
Miss Seymour, Norfolk, Conn.	..	92	0 0
From Aurora, N. Y.	..	60	7 0
Friend, Brattleboro, Vt.	..	107	7 0
Mrs. Lane, Dunellen, N.J.	..	30	10 0
Mrs. McLean, Duluth, Minn.	..	45	0 0
Through Continental National Bank	..	80	5 0
Amherst College, Amherst Mass	..	324	4 9
Friend for school	..	75	0 0
Miss A. E. Averill, Stockbridge, Mass	..	61	6 0
Miss Munger, Pasadena, Cal.	..	29	11 8
Miss Millard for repairs	..	15	0 0

RECEIVED BY REV. A. H. CLARK

Miss Wheeler	..	954	0 0
Miss Snell	..	60	18 4
Mission Guild Trinitarian	..	60	0 0
In Memory C. L. S.	..	327	10 0
J. B. C. and family	..	849	10 8
A. W. S., E. L. S., & H. S.	..	400	15 1
G. Hopkins	..	15	10 0

RECEIVED BY MRS. WINSOR.

Lord Lamington	..	50	0 0
The Hon. Mr. Gibb	..	50	0 0
L. Klopsch	..	7,065	0 0
C. E. Grace Church, Chicago	..	120	0 0
Miss Wheeler	..	1,815	0 0
Mill River	..	45	4 0
Misses Coffin and Allen	..	600	0 0
Officers, 29th Lancers	..	133	0 0
Ladies Bev. Society, Medway	..	60	5 0
C. D. Evan. Ch., Auky	..	65	0 0
Salem Free Ch. Chicago	..	22	10 0
Vanguard Mission	..	30	0 0
J. R. Durham	..	46	0 0
Mr. M. Long	..	22	5 0
Jara. H. Cong. Ch. S. S.	..	40	4 0
S. S. Dane St. Church	..	80	2 0
Mrs. Wm. Williams	..	15	0 0
Y. P. Society, Dundee, Ill.	..	174	15 0
Newton Highlands C.E.	..	72	6 0

	Ra.	A.	P.
S. E. Thompson, Esq.	..	50	2 0
Oak Park,	..	24	2 0
Miss Lowe	..	60	0 0
Manchester C. E.	..	60	8 0
Manchester Church	..	52	0 0
Christ Church	..	16	0 0
Montville, Conn.	..	15	1 0
Rev. G. H. Moore	..	30	2 0
Mrs. Carmical	..	25	0 0
Rev. D. B. Ellis, Payson, Ill.	..	150	10 0
Naahus River Union	..	75	5 0
Mrs. Liscoe	..	45	0 0
Rev. C. W. Thorne	..	24	0 0
W.U.M.S. Phil. Br.	..	\$ 100	

RECEIVED BY REV. L. S. GATES

From Mrs. Wearn, So. Africa	..	112	8 0
From Bible Society	..	278	0 0
Through Dr. Kaskar	..	114	0 0
From King's Daughters, Thomaston, Conn.	..	135	0 0
From Mrs. Case, Atlanta, Ga., Mr. Pennell's Bible Class	..	120	0 0
..	..	72	0 0
From Railway services collections	..	46	12 6
From Hindu S.S. at Hira]	..	0	7 0

RECEIVED BY

REV. WILLIAM HAZEN.

Miss Margaret Nourse, Falls Church, Va.	..	\$ 50
Miss Watrous, Thomaston, Conn.	..	30
Miss Mary S. Hazen, Thomaston, Conn.	..	30
Junior C.E. Socy., Thomaston, Conn.	..	30
King's Daughter's Thomaston, Conn.	..	30
Mrs. A. B. Allen, Oberlin, Ohio	..	15
Old So. Ch., So. Weymouth, Mass	..	15
C. E. Soc., Northfield, Vt.	..	15
King's Daughters, Thomaston, Ct.	..	30
Mrs. Helen Chapin, The Dalles, Ore.	..	15
C. E. Soc. Tillotson College, Austin, Texas	..	15
First Cong. Ch. C.E., Oregon City, Ore.	..	30
C. E. Soc. Central Ch., Attleboro, Mass	..	10
J. C. E., Sherburne, Vt., per Mrs. Ricketts,	..	4.10
Mrs. M. Tremaine, Colorado Springs	..	15
C. E. Soc., Deerfield, Mass, per Mrs. Cowles	..	15
Mrs. Elsie W. Keith, Germantown, Pa.	..	500
Mrs. Lucy Case, First Ch. of Christ, Atlanta, Ga.	..	25
Mr. T. E. Hazen, New York	..	10
C. E. Soc., Bethany Ch. San Francisco, per Mrs. deWinton	..	15
Primary S.S. Thomaston, Ct.	..	23.50
C. E. Soc. Sherburne, Vt., per Mrs. Currier	..	18
Mrs. T. Smith, St. Martins-at-Balace, Norwich, Eng.	..	2 0 7 6

Rev. and Mrs. L. S. Gates	..Ra. 100
Rev. E. C. Gillette, Canaan, Conn.	.. \$ 27
Miss Emily C. Wheeler	..Ra. 1,157
The Christian Herald	.. ,, 2,085

RECEIVED BY MISS HARDING.

FOR ORPHANS.

Miss Harriet R. Lewis, Thompson, Ct.	.. \$ 19.00
Mrs. Eliza M. Fulton, Portchester, N. Y.	.. ,, 60.00

FOR WORK.

Miss Fannie Thompson, Melrose, Ct.	.. \$ 65.66
Miss Agnes McKelsey, Bridgeport, Ct.	.. 25.00
Mrs. Fairchild, Bridgeport, Ct.	.. 10.00
Mrs. Henry Blodget, Bridgeport, Ct.	.. 20.00
Sunday School, Bridgeport, Ct.	.. 25.00
Mrs. Ludlam's S. S. Class, Bridgeport, Ct.	.. 5.00
Mrs. Eliza M. Fulton, Portchester, N. Y.	.. 80.00
Mrs. J. C. Shaw, Bridgeport, Conn.	.. 10.00
Miss Buck, Orland, Maine	.. 8.00
Mrs. E. Parsons, Colorado Springs, Col.	.. 50.00
Classmates	.. ,, 158.00

RECEIVED BY MISS FOWLER

AT HOME FOR WORK.

Mrs. S. C. Rand, Westfield, Mass.	.. \$ 50.00
Mrs. & Miss Knowles, Westfield, Mass.	.. 15.00
Mrs. Scario, Westfield, Mass.	.. 15.00
Mr. Lane's S. S. Class	.. 8.00
Miss Ida Ashley, Westfield, Mass.	.. Ra. 60 0 0
Miss Hattie Cushman, Monson, Mass.	.. \$ 25.00
Mrs. Y. E. Goldthrait, Hyde Park, Mass.	.. 25.00
Miss Clara Keeno, Brighton, Mass.	.. 8.00
J. D. Taylor's S. S. Minneapolis, Minn.	.. 18.00
A. R. Taylor, Minneapolis, Minn.	.. 7.00
Mrs. N. E. Skinner, Minneapolis	.. 1.00
Mr. Elbra Barker, Brookline, Mass.	.. Ra. 500
Pro. Christo, Brookline, Mass.	.. \$ 15.00

FOR ORPHANS.

Mrs. Keeno, Brighton, Mass.	.. 20.00
Miss Elvira B. Smith Brighton Mass.	.. 15.00

RECEIVED BY
MRS. G. W. HARDING.

	.. Ra. A. P.
Mrs. Hemingway	.. 88 0 0
J. B. Haber	.. 60 0 0
For Laximi Beri	.. 60 0 0
Christian Herald	.. 1,570 11 0
Miss Richards	.. 72 0 0
Mrs. Ralston	.. 225 0 0

	.. Ra. A. P.
Ramrad Kulkarni, L.C.E.	.. 1 0 0
Miss Wheeler	.. 800 0 0

RECEIVED BY REV. H. J. BRUCE,

SATARA.

Miss Wheeler	.. 1,294 0 0
From Colorado Springs	.. 45 4 0
Y.P.S.C.E. Stoneham, Mass.	.. 60 3 0
Satara Orphanage Fund	.. 49 11 0
Miss F. L. Flint, England	.. 60 0 0
Miss Betty Flint	.. 60 0 0
Mrs. Westley, Australia	.. 30 0 0
Rev. A. Westley, "	.. 30 0 0
Mr. Burnside, "	.. 30 0 0
Mr. A. E. Page Agnew, England	.. 60 0 0
Miss Thomson, Canada	.. 46 0 0

RECEIVED BY L. H. R. GRIEVE, M.D.

FOR MEDICAL WORK.

Mrs. H. Fairbank	.. 5 0 0
Mr. and Mrs. Knight	.. 100 0 0
Mrs. McAuley	.. 2 0 0
Mr. Campbell	.. 15 0 0
A "Friend," New York	.. 100 0 0
Mr. and Mrs. J. Hilliard	.. 15 0 0
John Hilliard, Jr.	.. 15 0 0
Misses Watt	.. 6 0 0
Through Mrs. Bruce	.. 10 0 0
Mrs. Grieve	.. 5 0 0
Br. & For. Bible Society for Biblewoman	.. 72 0 0

FOR ORPHANS.

A "Friend" N. Y.	.. 90 0 0
Miss M. Stokes	.. 76 0 0
Mrs. C. Hunter	.. 76 0 0
Mrs. and Miss Grieve	.. 180 0 0
Through Mrs. Grieve	.. 150 0 0
Miss Wheeler	.. 76 0 0
Master Richard Hitchcock	.. 16 0 0
Y.W.C.A. Northfield Sem.	.. 30 0 0

FOR PLAGUE RELIEF.

Through Mrs. Arthur	.. 20 0 0
Mrs. Bruce	.. 5 0 0

RECEIVED BY REV. T. S. LEE

From Amer. International College, Springfield	.. 15 4 0
From E. B. Keith	.. 80 10 0
" South Church, Springfield	.. 15 4 0
From Mr. and Mrs. Charles Hughes	.. 76 10 0
Through W. Tinker	.. 118 8 0
From Mr. David Whitecomb	.. 15 4 0
" Rev. and Mrs. Titcomb.	.. 15 4 0
" F. W. Raymond	.. 49 2 0
Through W. G. Lec, Treis. Westchester Cong. Church.	.. 225 12 0
From friends, Scarsdale	.. 150 8 0
From Scarsdale Branch, Westchester Cong. Church.	.. 72 14 0
From Chatterton Hill Branch Westchester Cong. Church.	.. 55 1 0
From Westchester Cong. Church	.. 270 0 0
From C. F. Echterbecker	.. 60 5 0
" The Misses Williams, Lima, Ind.	.. 75 15 0
From Miss Schlesinger	.. 80 12 0

DONATIONS.

RECEIVED BY MRS. SIBLEY.

FOR ORPHANS.

	Ra.	A.	P.
From Miss Bessie Turner, Northfield, Mass	120	9	0
" Miss. F. A. Gardner, Moorhead, Miss	75	6	0
" Mrs. George, Northfield, Minn	51	3	0
" Chatham, Ohio	120	0	0
" Mr. Flogg, San Diego, Cal.	115	10	0
" Mrs. Wilnot Metcalf, Oberlin, Ohio	90	8	0
" Mrs. J. E. Brown	60	4	0
" Mr. Smith, Minneapolis	60	4	0
" Mrs. Glover, Panchgani	10	0	0
" Miss Knight, Panchgani	15	0	0
" Mrs. J. R. Hall, Pembroke, Mass	60	0	0
" C. E. Park Ave. Cong. Ch. Minn.	60	0	0
" Miss Wheeler, Worcester, Mass	1089	0	0
" Mrs. Ann E. Shorey's legacy	85	5	0

FOR WIDOWS' HOME.

From Miss MacRobbie	110	4	0
" Mrs. Carr	90	6	0
" Y.W.C.A., Hadjin, Turkey	68	4	0
" Mrs. C. H. Duran	75	5	0
" Wilton, New Hampshire	44	6	0
" Mrs. Kittridge, Fishkill on Hudson	90	6	0

	Ra.	A.	P.
From Mrs. Hale	75	0	0
" Via Miss Abbott	152	10	0
" Mrs. Bosanquet	75	0	0
" Mrs. E. and B. Baldwin, Ruk	60	8	0
" Birmingham Church, Toledo, O.	45	2	0
" Springfield, Minn	6	0	0
" Dr. Bernard, Poona	75	0	0
" Mrs. Dean	8	8	0
" Mrs. Holman	76	0	0
" Mrs. Dunwoody, Minn	810	0	0
" Miss Spaulding Boston	87	14	0

RECEIVED BY MISS GORDON.

Miss Quinn London	80	10	0
" Hoyden, Natal	120	0	0
Mrs. Pike, Seattle	52	18	0
Miss Fraser, Hamiota, Can	91	14	0
" K. Gordon, Detroit	45	13	0
J. W. Gordon Esq., Hamiota.	61	6	0
Miss Moulton, Ahmednagar	60	0	0
Mission Band, Mt. Pleasant, Vancouver	45	12	0
Mission Band, Cong. Church Guelph	45	0	0
Miss Laidlaw, London, Can.	46	0	0
Miss McFarlane, Duluth	59	1	8
Miss Johnston, Natal	15	0	0
Miss Douglas, London, Can.	80	10	0
Mrs. Harlow, Grafton, Mass	7	0	0
Mrs. Marsh, Spencer, Mass	9	10	0
Miss Kirkwood, Alberta	6	0	0

STATISTICS.

I. CHURCH STATISTICS FOR THE YEAR 1906.

Districts.	Names of the Churches.	Year of Organization.	Names of Pastors and others in charge of Churches at the close of the Year.	COMMUNICANTS.					
				Received on profession during the Year.	Net Gain or Loss.	No. of at the close of the year.	Males.	Females.	No. of Readers.
Nagar Konkan.	Bombay	1827	Rev. T. Nathoji	30	+18	352	165	187	355
	Roha	1890		0	-68	0	0	0	0
	Pul	1899	Mr. Bhaurao Tambe	10	-45	0	0	0	0
	Poladpur	1899	" Yeshwant H. Gaikwad	3	-108	0	0	0	0
	Ahmednagar	1833	Rev. S. S. Salve	111	+99	940	371	569	700
	Ahmednagar 2nd	1892	Church Officers	15	+15	121	90	31	95
	Chanda	1856	Mr. B. M. Ankalpagar	0	+17	153	86	67	20
	Pachegaon	1858	Rev. K. R. Hivale	0	-1	100	49	51	15
	Dodgaon	1858	" T. S. Detha	19	+32	218	104	114	50
	Shingave Tukai	1860	" S. M. Rahator	21	-7	158	79	79	20
Vadala.	Sonal	1861	" H. D. Gaikwad	0	-47	118	50	63	15
	Javkheda	1867	" J. H. Gorde	26	+39	201	103	98	13
	Vadala	1890	" Shetiba P. Gaikwad	59	+31	312	134	178	280
	Mukindpur	1893	" B. L. Chandkar	20	-13	187	112	75	16
	Awhana	1896	" J. H. Gorde	0	+4	128	64	64	10
	Nevasa	1901	" B. L. Chandkar	0	-20	102	46	56	11
	Kharvandi	1902	" Shetiba P. Gaikwad	0	-4	41	21	20	6
	Kavatha	1903	" E. Fairbank	0	+4	55	38	17	8
	Khokar	1855	" Apaji Bhosle	0	0	62	32	30	13
	Shingave Nayak	1855	" Josephrao Hivale	10	+18	75	45	30	25
Bahuri.	Rahate	1858	" Bapuji Adhav	0	-18	151	90	61	40
	Vambori	1860	Mr. Changoba Gorde	0	0	91	53	38	27
	Rahuri	1861	Rev. W. O. Ballantine	15	+15	280	168	112	155
	Kataradi	1866	Mr. Changoba Gorde	0	0	72	34	38	6
	Bahmani	1869	Rev. Tatyaba Bhalerao	0	0	92	54	38	15
	Baragaon Nandur	1900	" Bapuji Adhav	0	0	73	36	37	12
	Belapur	1901	Mr. Hiroba Narayen	2	+2	85	45	40	20
	Kokamthan	1901	" Changoba Gorde	2	+2	20	12	8	13
	Kolgaon	1857	Mr. V. C. Ujgare	1	0	107	49	58	59
	Khandala	1878	Rev. B. C. Ujgare	2	0	33	14	19	6
Kolgao.	Mirajgaon	1893	" D. K. Ujgare	4	+4	51	29	22	19
	Hivra	1900	" B. C. Ujgare	5	+5	54	16	38	14
	Yalki	1900	" B. C. Ujgare	0	0	87	14	23	10
	Shendi	1888	" Anaji Kohirsagar	1	-2	51	18	33	28
	Jeur	1888	" B. F. Umap	2	-3	50	27	23	42
	Vudgaon	1888	Mr. R. Bundelu	0	0	116	51	65	63
	Pimpalgaon	1892	" B. G. Bhingardive	0	-2	131	68	63	42
	Bahirvadi	1896	" B. G. Bhingardive	7	+7	30	45	35	27
	Savedi	1901	Rev. S. S. Salve	3	+3	43	21	22	18
	Parner	1856	Mr. K. V. Hivale	1	-2	41	20	15	20
Jaur.	Janagaon	1879	Rev. D. B. Salve	18	+12	110	54	56	26
	Hingangaon	1888	Mr. D. G. Bhingardive	20	+2	93	43	50	25
	Kanhur	1888	Rev. B. B. Gorde	4	0	72	37	35	22
	Dhavalpuri	1892	" B. S. Hivale	0	-5	53	26	27	16
	Hanga	1897	" L. S. Hivale	3	-4	62	33	29	26
	Sirur	1855	" D. Shinde	24	+17	253	110	143	225
	Pimpalner	1902	Sirur Church Committee	0	0	19	11	8	4
	Satara	1835	Rev. V. Makasare	6	+6	108	50	58	85
	Koregaon	1904	" H. Gaikwad	0	-3	15	8	7	13
	Sate-Ni.	Wai	1872	" Nanaji G. Gaikwad	11	+7	51	23	28	47
Sholapur		1864	" T. S. Bhosle	70	-19	526	224	312	224
Dhotra		1874	" V. R. Chandkar	2	-16	43	21	22	11
Watwad		1875	" V. R. Chandkar	1	-7	91	45	46	26
Angar		1886	Mr. D. V. Bhambal	2	0	35	18	17	8
Medha		1886	" R. D. Gaikwad	0	0	22	11	11	5
Shetphal		1886	Rev. G. D. Londhe	0	+5	21	9	12	5
Sholapur 2nd		1901	" P. B. Keskar	12	+2	50	31	19	29
Manjari		1902	" V. R. Chankar	0	-10	8	4	4	2
Khirya Chatana, C.P.		1883		0	-31	0	0	0	0
Totals				545	-69	6618	3217	3401	3069
Totals 1905				479	+354	6687	3325	3362	3144
Net Gain or Loss				+66	-423	-69	108	+39	-75

he chief reason for the falling off in these statistics is that those of the Konkan and Lalitpur are left out.

Districts.	Names of the Churches.	Year of Organization.	BAPTIZED CHILDREN.				No. of Catechumens.	Whole number of Christian Community.	No. of Villages in which Christians live.	Contributions during the Year.		
			Baptized during the year.	Received to Communion.	Net Gain or Loss.	No. of at the close of the year.				Ra.	A.	P.
Nagar-Koan-City-Kan	Bombay	1827	5	28	+ 5	279	...	681	1	1401	2	9
	Roha	1890	0	0	- 67	0	...	0	0	...	...	...
	Pul	1899	2	0	- 6	0	...	0	0	10	0	0
	Poladpur	1899	0	0	- 8	0	...	0	0	84	0	0
Ahmednagar	Ahmednagar	1833	7	8	+ 8	311	44	1295	16	1005	15	8
	Ahmednagar 2nd	1892	8	0	+ 8	23	24	168	8	341	0	0
Vadala.	Chanda	1856	2	0	+ 9	67	45	265	8	46	14	0
	Fachgaon	1858	0	0	+18	86	80	206	10	32	14	0
	Dedgaon	1858	12	0	+12	210	292	720	12	118	6	8
	Shingave Tukai	1860	14	0	+ 3	143	45	346	7	49	8	0
	Sonai	1861	4	1	- 68	55	46	214	7	26	7	0
	Javkhoda	1867	17	0	+17	127	70	398	8	41	0	0
	Vadala	1890	2	0	+ 2	85	150	547	2	277	5	6
	Mukindpur	1893	15	0	- 33	78	200	460	12	...	...	...
	Awhana	1896	0	0	- 80	56	40	324	6	37	12	0
	Newasa	1901	0	0	- 13	70	0	172	2	47	0	6
	Kharvandi	1902	0	0	- 1	31	3	75	1	28	11	0
	Kavatha	1908	0	0	0	29	40	124	1	12	0	0
	Khokar	1855	22	0	+ 22	84	10	156	8	35	2	0
	Shingave Nayak	1865	0	0	- 15	71	25	171	8	24	4	3
Rahuri.	Rahate	1858	0	15	- 81	99	80	280	15	60	2	0
	Vambori	1860	8	0	+ 8	98	60	249	5	26	2	3
	Rahuri	1861	8	16	+ 5	273	85	688	23	836	4	0
	Kataradi	1886	0	0	0	87	20	129	1	9	7	6
	Bahmani	1899	0	0	0	83	25	200	4	15	3	6
	Baragaon Nandur	1900	0	0	0	40	6	119	8	34	0	0
	Belapur	1901	2	2	+ 9	87	25	197	7	11	1	6
	Kokamthan	1901	0	0	- 4	12	1	83	8	9	3	0
	Kolgaon	1857	0	0	0	95	7	209	4	159	0	0
	Khandala	1878	0	0	0	88	15	86	2	17	12	0
Kolgaoth.	Mirajgaon	1898	4	2	+ 2	46	15	112	2	41	0	0
	Hivra	1900	8	3	- 1	88	15	102	3	24	4	0
	Valki	1900	0	0	0	30	10	77	3	26	12	0
	Shendi	1888	2	1	- 0	42	5	98	4	28	14	3
	Jeur	1888	1	2	- 10	50	6	115	4	24	8	9
	Vadgaon	1888	2	0	- 2	98	9	223	6	24	12	9
	Pimpalgaon	1892	0	0	0	76	8	215	4	49	11	8
	Bahirvadi	1896	5	7	- 9	47	7	134	9	21	14	3
	Savedi	1901	1	1	+ 1	22	2	67	3	35	15	6
	Parner	1856	4	2	0	21	6	68	4	80	10	6
Jour.	Jamgaon	1879	7	0	+ 8	90	85	285	7	94	4	6
	Hingangaon	1888	17	0	+ 3	83	45	221	8	76	12	9
	Kanbur	1888	2	0	- 4	40	21	133	8	42	8	6
	Dhawalpuri	1892	8	0	0	88	21	112	5	42	8	6
	Hanga	1897	1	0	- 6	34	40	136	4	63	15	3
	Sirur	1855	22	23	- 9	205	90	638	10	314	0	6
Nw-Sir-Watara ur.	Pimpalner	1892	2	0	+ 2	19	0	38	2	...	...	...
	Satara	1855	7	3	+ 6	59	15	182	6	440	15	6
	Koregaon	1904	0	0	0	15	0	30	3	21	0	0
	Wai	1872	4	8	- 4	48	11	110	3	452	0	0
Sholapur.	Sholapur	1804	85	6	+ 85	418	186	1090	7	811	6	9
	Dhotra	1874	5	0	- 5	33	...	76	10	30	0	0
	Watwad	1875	8	0	- 1	68	...	154	10	16	15	0
	Angar	1886	2	0	+ 2	46	...	81	8	90	0	0
	Medha	1886	0	0	0	11	...	33	4	88	0	0
	Shetphal	1886	0	0	0	12	...	33	1	115	5	0
	Sholapur 2nd	1901	4	0	- 2	7	50	107	1	56	3	0
	Manjari	1902	1	0	+ 1	10	2	20	2	12	2	0
G.P. Khirya Chutara, U.P.	Khirya Chutara, U.P.	1883	0	0	- 19	0	0	0	0	...	...	...
	Total		*260	129	- 167	4,457	1,987	13,062	320	7,356	5	3
Total 1905			260	78	+ 16	4,624	2,291	13,602	338	6,033	10	5
Net Gain or Loss			...	...	+ 56	...	...	...	...	...	...	...

*The chief reason for the falling off in these statistics

3. DISTRICT STATISTICS FOR THE YEAR 1906.

NAMES OF DISTRICTS	MISSIONARIES IN CHARGE	NATIVE CHRISTIAN AGENTS										SCHOOLS				SUNDAY SCHOOLS									
		Indian Missionaries	Pastors	Ordnined Preachers	Licensed Preachers	Bible Readers	Biblewomen	School Teachers Male	School Teachers Female	Medical Catechists	Editors	Whole No. Native Christian Agents	No. Non-Christian Teachers	No. of Outstations	No. of Schools	No. of Christian Boys	No. of Christian Girls	No. Non-Christian Pupils	Whole No. of Pupils, Christian and Non-Christian	No. of Sunday Schools	No. of Teachers	No. of Christian Pupils	No. of Non-Christian Pupils	Whole No. of Pupils	
Bombay	Resident Missionaries.	1	3	1	..	4	3	10	19	1	..	38	12	2	10	125	139	337	601	10	37	379	338	707	
Ahmednagar	Collectorate	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ahmednagar City	Resident Missionaries.	2	1	2	3	16	48	22	..	1	..	95	34	1	17	509	563	848	1920	11	95	1173	414	1585	
" Vedala	Resident Missionaries.	12	..	1	4	6	7	88	..	..	..	71	..	26	29	298	174	403	875	27	46	482	445	877
" Rahuri	Rev. W. O. Ballantine	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
" Kolgaon	M. D.	5	..	5	2	8	30	6	1	..	..	49	..	24	27	803	351	272	836	25	40	864	246	610
" Parner	Rev. R. A. Humo, D.D.	1	..	1	1	2	9	14	..	..	..	28	..	10	10	56	39	238	333	16	17	247	298	545
" Jeur	Rev. R. A. Humo, D.D.	6	..	1	1	3	4	22	..	..	..	35	..	20	20	53	33	247	333	22	24	378	674	1032
" Sirur (Poona Collectorate)	Miss M. E. Mouton	6	..	1	2	1	1	11	..	..	..	16	..	8	9	66	45	115	216	9	18	178	163	336
Satara	Mrs. R. Winsor	2	..	1	2	1	9	11	7	..	..	81	3	11	11	123	185	211	469	11	25	300	331	631
Wai	Resident Missionaries	2	..	1	1	4	6	8	..	..	..	21	6	5	5	82	25	109	166	6	18	70	95	165
Sholapur	Resident Missionaries	1	..	1	4	5	12	5	..	..	..	27	1	3	11	33	40	238	811	11	26	86	238	324
	Resident Missionaries	8	1	3	3	14	40	21	1	..	..	35	6	22	34	289	241	587	1117	28	56	568	698	1266
	Totals*	55	5	26	10	18	77	244	88	4	..	496	56	182	188	1877	1685	3605	7167	175	392	4159	3680	8089	
	Totals of 1906....	59	6	29	6	21	99	251	90	10	2	534	54	183	186	1998	1819	3426	7248	188	426	3898	4253	8141	
	Net Gain or Loss....	-4	-1	-8	+4	-8	+1	-22	-7	-2	-6	-2	-88	+2	-1	-3	-131	-134	+179	-76	-13	-34	+271	-823	-52

* The chief reason for the falling off in these statistics is that those of the Konkan and Lalitpur are left out.

STATISTICS.

4. EDUCATIONAL STATISTICS FOR THE YEAR 1906.

SCHOOLS.	HIGHER AND BOARDING SCHOOL.						COMMON SCHOOLS.				Grand Total under Instruction	How many received to the year	No. of Christian Pupils	No. of non-Christian Pupils	Number of Boarding Pupils	Amount of Fees Collected	Rs. A. P. C.	Amount of Government Grant			
	SECONDARY GRADE.			PRIMARY GRADE.			Number	Boys	Girls	Total in Common Schools									Others under Instruction		
	Schools	Boys	Girls	Total	Schools	Boys														Girls	Total
Theological Seminary, Ahmednagar	1	20	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Mission High School	1	457	50	152	12	164	..	..	..	..	..	..	..	..	..	..	..	..
Mission High School, Bombay	1	69	54	123	64	70	134	..	..	..	..	..	..	..	..	..	..	..
Girls' Boarding School, Ahmednagar	1	..	..	..	219	..	339	..	..	..	..	..	..	..	..	..	..	..
Girls' Boarding School, Sholapur	..	..	..	..	112	..	119	..	..	..	..	..	..	..	..	..	..	..
Normal School, Ahmednagar	..	..	..	..	78	..	78	..	..	..	..	..	..	..	..	..	..	..
Beverly Girls School, Sirur	1	..	20	..	180	..	180	..	..	..	..	..	..	..	..	..	..	..
Industrial and Station School, Sirur	1	56	..	95	..	..	95	..	..	..	..	..	..	..	..	..	..	..
Anglo-Venuescular School, at Sholapur	1	48	..	43	..	107	..	..	..	..	..	..	..	..	..	..	..	..
Station and Boarding Schools—Ahmednagar	2	86	9	95	45	50	95	..	..	..	..	..	..	..	..	..	..	..
Bombay Blind School	1	39	9	48	2	95	103	198	..	..	..	..	..	..	..	..	..	..
Vadala	1	50	10	60	2	125	115	240	..	..	..	..	..	..	..	..	..	..
Rahuri	1	..	..	..	43	27	70	..	..	..	..	..	..	..	..	..	..	..
Satara	5	..	..	..	86	73	159	..	..	..	..	..	..	..	..	..	..	..
Sholapur	1	..	..	..	55	26	81	..	..	..	..	..	..	..	..	..	..	..
Wai	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Common and Village Schools	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Bombay	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ahmednagar	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Vadala	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rahuri	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Kolgaon	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Parner	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Jeur	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sirur	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Satara	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Wai	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Sholapur	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Totals*	9	734	317	1051	24	966	1,902	2,511	1,216	8,785	479	7,167	834	3,562	3,905	2,189	5,847	2	9	44,294	
Totals for 1905	10	619	295	914	23	1,100	1,049	2,149	154	2,53	3,878	319	7,243	283	3,817	3,426	2,414	6,761	9	3	40,070

* The chief reason for the falling off in these statistics is that those of the Konkani and Laltipur are left out.

PHYSICIANS.	No. of New Patients.	No. of Old Patients.	Total No. of Patients.	Christians.	Hindus.	Mohammedans.	Parsees.	Others.	FEES.	
									Rs.	Ps.
Dr. Lester H. Beals,	...	...	10219	...	...	...	...	...	1, 119	5 0
Ahmednagar	...	...	...	...	...	...	...	...	762	13 6
Dr. Ruth P. Hume,	...	...	5302	...	...	...	...	...	1, 599	13 0
Ahmednagar	...	...	...	...	...	...	...	...	...	...
Dr. Gurubai Karmarkar,	...	...	4683	3316	628	268	325	146	...	...
Bombay	1261	3422	...	...	...	...	...	...	...	...
Dr. W. O. Ballantine,	...	...	3635	1146	2184	305	...	...	185	2 0
Rahuri	1339	2296	...	...	...	...	...	...	...	...
Dr. L. H. R. Grieve,	...	...	5584	1655	3001	495	117	316	257	8 9
Satara	2282	3302	...	...	...	...	...	...	...	...
Dr. P. B. Keskar,	...	...	6484	775	3771	1881	6	51	1, 059	1 2
Sholapur	2907	3577	...	...	...	...	...	...	...	...